THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for July, 1915

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PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

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THE JAPAN MAGAZINE

VOLUME SIX JULY, 1915 NUMBER THREE

BEAUTIES OF HOKKAIDO

By N. TACHIBANA

THE northern island of Japan, the last portion of the empire to be opened up to the colonist and traveller, is nevertheless not yet very well known, even to the Japanese, but it has many interesting scenes and places well worth visiting.

Sixty miles northward from Aomori, the last port of call on the main island, stands Hakodate, the chief city of Hokkaido and the main gateway to the interior. Extending back, up the slope from the coast, to the hills the city is pleasantly situated, and has now a population of some 87,000 people. Here are the headquarters of the island garrison and the chief law courts of the island, with consulates of America, Great Britain and Russia. Hakodate has been an open port since the time of Perry's visit to Japan in 1854, and there is a considerable trade at this port with China and the United States. On a hill to the south of the city is a pleasant park laid out in 1874, the gardens containing many flowering shrubs and trees. The park commands a very fine view of the straits of Tsuruga.

At Kameda village stands the ruined castle of Goryokaku, and no great distance from Hakodate. The castle was erected by Takeda Nariaki, a Dutch scholar, in the early part of the 19th century; and as the names indicates, it has five angles surrounded by moats, with three gates and five bridges. The fortress was built with a view to defence against invasion by Russia. In 1868 Enomoto and Otori, adherents of the failing Tokugawa shogunate, defended the castle under siege by the Imperial troops, surrendering the next year. The castle ruins are in possession of the military authorities, and the moats are let in winter to ice dealers who obtain supplies from them. This is the best natural ice sold in Japan.

Not far away is the castle of Fukuyama, built by Matsumae Hisashiro who was responsible for the defences of Hokkaido in 1600 A. D. As daimyo of Hokkaido the Matsumae family exerted great influence. Little of the castle now

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THE JAPAN MAGAZINE

VOLUME SIX JULY 1915 NUMBER ONE

BEAUTIES OF HOKKAIDO

By H. TAGUCHIANA

THE northern island of Japan, the last portion of the empire to be opened up to the colonist and traveler, is nevertheless not yet very well known to the Japanese, but is the many interesting scenes and pleasant sports.

Sixty miles northeast from Aomori, the last port of call on the main island, stands Hakodate, the chief city of Hokkaido and the main gateway to the interior. Extending back up the slope from the ocean to the hill the city is picturesquely situated, and has now a population of some 87,000 people. Here are the headquarters of the island government and the chief law courts of the island with consulates of America, China, Italy and Russia. Numerous steamers ply each week since the time of Perry's visit to Japan in 1854, and there is a considerable trade at this port with China and the United States. On a hill to the south of the city is a pleasant park laid out in 1872, the gardens overlooking many flowering shrubs and trees. The

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remains are the three storied tower and front gate. The town council now meets in the tower, and a portion of the castle is used as a primary school, part of the grounds being turned into a park. In the park is one of the largest peach trees which was a present to the Mikado's family from Mikasuki Kyo, the Prince of Aki.

In the province of Aki besides the [illegible] mountain of Akisankwanyama, surrounded by a vast plain, the town lying at its foot, and the [illegible] Hiji, Yoro being the old name of Hiroshima. Travelling in a direction of more than 2000 [illegible] the plains below is covered with [illegible] rice fields. The ascent of the mountain becomes an increasing climb, with magnificent views all along the way, while from the top one enjoys a matchless panorama.

Close [illegible] on the Shidotan peninsula in the province of Shinji and is a striking combination of [illegible] in most fantastic formations, with [illegible] boasting here and there of the very [illegible] called the Ama-no-ji, or [illegible] bridge. Mythology around this point is rough [illegible] used to be very dangerous, and sailors used to make offerings to propitiate the angry god, the superstition of the Ainu passing even into Japanese circles and there corresponding similar influences. The legend ran that the god hated women, and no ship with the fair sex on board could hope to weather the cape. As the Japanese were afraid to bring their wives there they did not settle in this district; but in 1856 the Tokugawa government ordered the opening of the place and the tradition fell into disrepute. Backed by the order of the Shogun a prominent official was able to persuade the mayor of the town, and finally the god, by a feat resembling his wife and family, to the consternation of the natives who supposed the [illegible] [illegible] [illegible], however, and the [illegible] did not appear the [illegible] usual when the boat sailed [illegible] its abandonment the natives believed that after this reference [illegible] up and down, for two would [illegible] [illegible] families there.

Unusual also for a [illegible], is the name of three places of more in Hokkaido, the first being on the coast in the province of Shiribeshi. The Ainu were accustomed to give this name to any locality that seemed to them sacred. The place referred to is an imposing [illegible] of high rocks facing the sea, with trees on the summits, while huge boulders surround the base of the cliff. [illegible] to obtain is an [illegible] [illegible] it as dangerous [illegible] Hakodate [illegible] the Ainu pray to the god of the place for safety as they negotiate the passage over the rocks. The path is now quite safe as it has been improved by engineers.

The city of Sapporo is one of the most interesting centres in Hokkaido. Here in 1869 the officials commissioned to open

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remains save the three-storied tower and front gate. The town council now meets in the tower, and a portion of the castle is used as a primary school, part of the grounds being turned into a park. In the park is one of the largest potted trees, which was a present to the Matsumae family from Mitsukuni Kyo, the Prince of Mito.

In the province of Shiribeshi rises the great mountain of Matsukarinuburi, surrounded by a vast plain, the cone being an extinct volcano and known as the Yezo Fuji, Yezo being the old name of Hokkaido. Towering to a height of more than 6,000 feet above the plains below, it forms an imposing mark on the landscape. The ascent of the cone makes an interesting climb, with myriad wild flowers all along the way, while from the top one enjoys a matchless panorama.

Cape Kamui on the Shakotan peninsula in the province of Shiribeshi is a striking eminence of steep rocks in most fantastic formations, with one huge monolith standing as a monument at the very end, called the Ainu god, the natives giving it adoration. Navigation around this point in rough weather used to be very dangerous, and sailors used to make offerings to propitiate the angry god, the superstition of the Ainu passing even into Japanese circles and there exercising similar influence. The legend ran that the god hated women, and no ship with the fair sex on board could hope to weather the cape. As the Japanese were afraid to bring their wives there they did not settle in this district; but in 1856 the Tokugawa government ordered the opening of the place and the tradition fell into disrespect. Backed by the order of the Shogun a prominent official was the first to brave the anger of the god by passing the cape in a boat containing his wife and family, to the consternation of the natives who expected his certain shipwreck. He explained, however, that the god could not oppose the Shogun's order; and when the boat safely reached its distination the natives believed him. After this settlements opened up and grew, for men could now marry and have families there.

Kamuikotan, or god-place, is the name of three places of note in Hokkaido, the first being on the coast in the province of Shiribeshi. The Ainu were accustomed to give this name to any locality that seemed to them sacred. The place referred to is an imposing array of high rocks facing the sea, with trees on their summits, while huge boulders surround the base of the cliffs. By this way to Otaru is an interesting route, but the path is as dangerous as the *Oyashirazu* in Echigo; and the Ainu pray to the god of the place for safety as they negotiate the passage over the rocks. The path is now quite safe, as it has been improved by engineers.

The city of Sapporo is one of the most interesting centers in Hokkaido. Here in 1869 the officials commissioned to open

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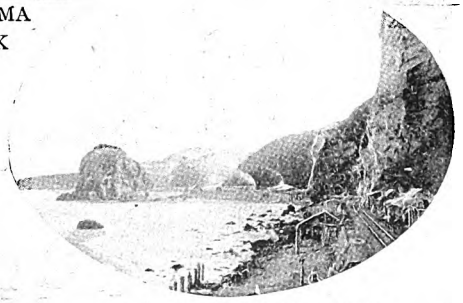
HAKODATE
HARBOUR

MATSUKARINUFURI

ONUMA
PARK



KAMUIKOTAN
IN
SHIRIBESHI

HERRING FISHERY AT RUMOYE

SCENES FROM HOKKAIDO

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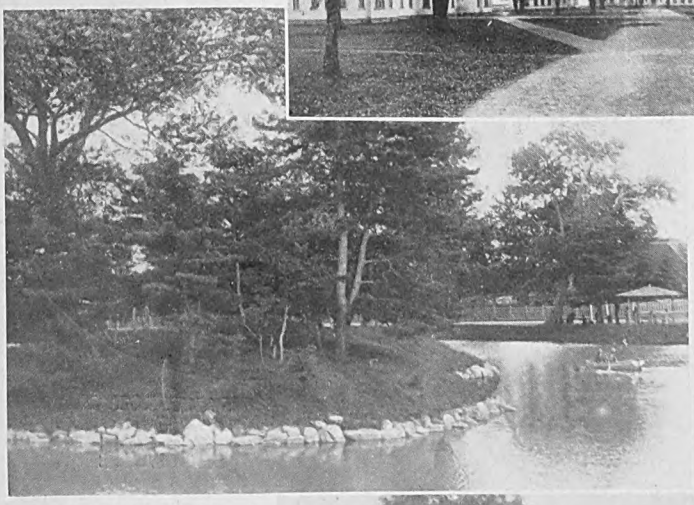
PREFECTURAL
GOVERNMENT BUILDING

PART OF SAPPORO CITY

AGRICULTURAL
COLLEGE, SAPPORO



NAKAJIMA PARK

ACACIA AVENUE

SCENES FROM SAPPORO, HOKKAIDO

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up and colonize Hokkaido settled the capital of the island and an ambitions plan for the building of the new city was drawn up. Accordingly it is one of the best laid out cities in the empire, the streets being straight and a proper width, quite modern in every respect. At Sapporo is situated the government Agricultural College. The city is surrounded by vast aluvial plains very suitable to agriculture, and the government experimental farms are models in every way. Sapporo is more like an American city than any other city in Japan.

Another Kamuikotan, or god-place, is in the province of Ishikari; and this is the most famous of all the places so named. Through a beautiful valley runs a pleasant stream, with bold cliffs on either side, the stream suddenly changing to a rapids in one place and to a whirlpool in another. The hills are clothed in mountain cherry trees and maples. According to Ainu tradition the Devil came here to stop the stream but a good spirit opposed him by destroying the dam, finally killing the great demon.

Lake Akan in the province of Kushiro, with a circumference of some 15 miles, has four beautiful islets, which form a place of enchanting scenery. The lake is surrounded by high mountains and has a spa on its southern shore. On one side one sees Mount Oakan rising into the clouds and on the other the high cone of Mount Meakan. There is railway communication all through these districts. In the lake are to be found a kind of trout not met with in other waters; and the region is famous for the great quantity of sulphur is supplies.

Tateana of Kushiro is another pleasant spot to visit. The word "Tateana" means "long holes," many of which are in Hokkaido, being probably caves once inhabited by the aborigines. In the town there are nearly one thousand of these caves, which is quite natural, as the place must have been convenient for obtaining fish in primitive times. Many stone implements have been unearthed here.

Lake Shikotsu in the province of Iburi has a circumference of about 25 miles, with Mount Tarumai standing to the south. From the lake flows the Chitose river, called the Ishikari at its source; and on its way to the sea it plunges over a fall 53 feet high, with 2nd and 3rd waterfalls later on. Mount Tarumai is an active volcano, the last eruption of which was in January 1909.

At Noboribetsu there is a hot spring, about 3 miles from the station of the same name. The place is about 660 feet above sea level with pleasant mountain scenery all around. Near the spa there is a valley called Jigokudani where the hot water boils up, forming a hot stream and waterfall, with clouds of vapor always about. Traces of former volcanic activity are everywhere seen. The various hot springs there are classified according to mineral solution in the water, such as

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up and colonize Holland with the capital of the island and an ambitious plan for the building of the new city was drawn up. Accordingly it is one of the best laid out cities in the country, the streets being straight and a proper width, quite modern in every respect. A Superior is situated the new municipal Agricultural College. The city is now connected by rail directly with Amsterdam and the principal towns and forms one of the most important centers in Holland, and this is the every way. Sapporo is more like an American city than any other city in Japan.

Another Hokkaido city worthy of mention is the capital of Kushiro, and this is the most famous of all the places so named. The city has a beautiful setting, and is situated on the shore of a large lake, which is connected with the ocean by a short river, on which one place and is a municipal in question. The hills are clothed in mountain scenery trees and maples. Accordingly the Ainu tradition the Devil came here to live, the stream but a good spirit opposed him by destroying the dam, finally killing the great demon.

Lake Akan in the province of Kushiro, with a circumference of about 15 miles, has four beautiful islets, which form a place of exceptional scenery. The lake is surrounded by high mountains, on the south of its southern end, rising up to the height of 4,500 feet, and on the north-east to the height of 3,000 feet. Mount Akan, which forms the boundary on the south-west, is one of the most conspicuous features. Down rocky into the cloud and on the other the high cone of Mount Meakan. The whole scenery

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is unexcelled throughout the whole district. In the lake are to be found a kind of trout not met with in other waters; and the region is famous for the great quantity of sulphur it supplies.

Tokachi is the name of Hokkaido's principal town. The word "Tokachi" means "Dry Lakes," many of which are to be found locally, being probably caused by the subterranean fires. The town is one of the most important in the district, and three years ago was visited by a disastrous fire, which destroyed nearly one thousand of these houses, which is quite natural, as the place must have been composed for nothing but wooden buildings. Many of these buildings have been reconstructed since.

Lake Shikotan in the province of Ishikari is a counterpart of Lake Akan, with about fifteen miles of shore line. From the lake flows the Chitose river, called the Yubetsu at its source, and is navigable to the sea. Large quantities of fish are caught in the lake, and the scenery is very beautiful. Mount Tarumai is an active volcano, the last eruption of which took place in 1739.

Lake Toya, or Usu-san, is a fine sheet of water, about 3 miles from the station of the same name. The place is about 600 feet above sea level with picturesque mountain scenery all around. Near the spa there is a valley called Jigokudani where the hot water boils up, forming a hot stream and waterfall with clouds of vapor always ascending. Traces of former volcanic activity are everywhere seen. The various hot springs there are classified according to mineral solution in the water, such as

iron, sulphur and salt. Above the Valley of Maples towers a cliff 150 feet high, the leaves of the maples hang beautifully reflected in the stream below during the autumn season. This place has many visitors, for the accommodation of which there is a good hotel.

A place of considerable interest and beauty is Lake Toya to the north of Mount Usu in the province of Ihuri. In the center of the lake there is pretty island with fine views. The waters of the lake plunge over a waterfall 60 feet high on their way to the sea. All around the lake are towering hills with a good road along their base around the lake, a distance of some 15 miles. Mount Usu is well wooded, with open spaces of green grass, though the summit is a crater which has seen many a great eruption, the last one taking place in July, 1910.

Ramoe in the province of Teshio has coal mines and good agricultural prospects as well as herring fisheries, with hopes of industrial development since the railway reached there. It has a fine harbor, the construction of which was commenced in 1910 and will not be completed for 8 more years. In the interior of Kitami and Tokachi there are many places worth visiting, though they are yet unopened to railways and require some exertion to approach. Hokkaido is specially a place to visit in the summer and autumn when the rest of Japan is too hot for pleasure.

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iron, sulphur and salt. Above the Valley of Maples towers a cliff 150 feet high, the leaves of the maples being beautifully reflected in the stream below during the autumn season. The place has many visitors, for the accomodation of whom there are some fifty inns.

A place of considerable interest and beauty is Lake Toya to the north of Mount Uzu in the province of Iburi. In the center of the lake there is pretty island with fine views. The waters of the lake plunge over a waterfall 60 feet high, on their way to the sea. All around the lake are towering hills with a good road along their base around the lake, a distance of some 15 miles. Mount Uzu is well wooded, with open spaces of green grass, though the summit is a crater which has seen many a great eruption, the last one taking place in July, 1910.

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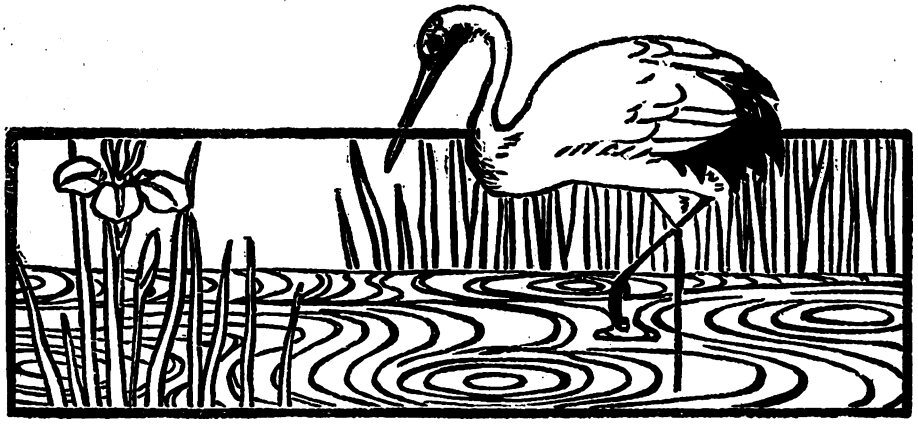

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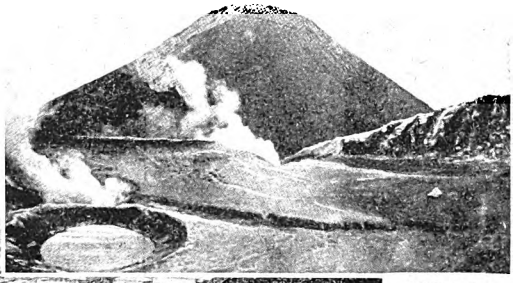
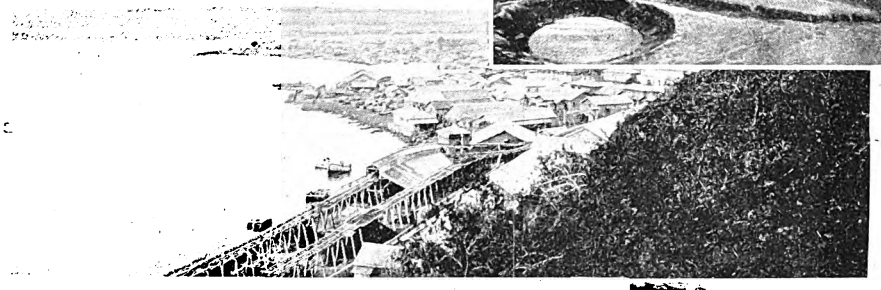
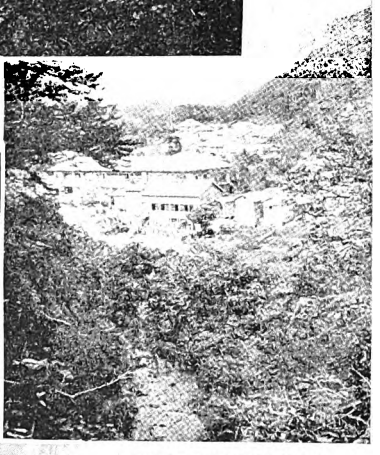


MOUNT OAKAN



KUSHIRO HARBOUR



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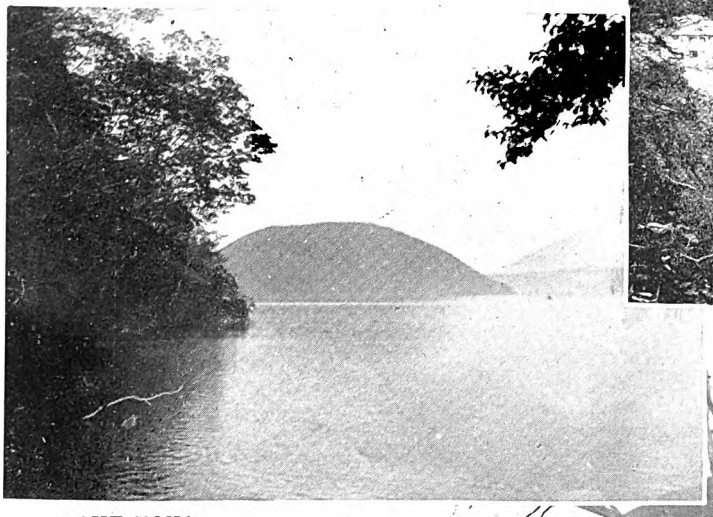

LAKE TOYA

LAKE SHIKOTSU

SCENES FROM HOKKAIDO

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SOME RECENT JAPANESE ART

By S. SEKINE

SOME time ago the National Art Society of Japan held an exhibition at Uyeno park. This society was organized about three years ago, as a kind of offset to the art exhibition held by the Department of Education, with which many promising artists were not satisfied; and this is the third exhibition of works given by the society.

The exhibition was remarkable for its paucity of paintings in Japanese style, most of the pieces being in the foreign manner, with an abundance of sculpture and plaster work. Among paintings there was one by Hirata Shodo entitled "Under the Shade of Trees," depicting flowers softly waving under maples and poplars, the motive and design strongly resembling Sakai Hoitsu in the Korin style. The young artist, who is a son of Viscount Hirata, shows a well-directed method and promises further development. A picture entitled "Plenty" by Shimazaki Ryuu represents on a screen the daily life a peasant family, the old folk with glad faces examining the new rice on the palms of their hands, while the younger ones are busy threshing out the grain, with one winnowing and a child playing near by. This artist excells in depiction of beautiful women, and in this case he has not failed, while the autumn scene is most natural and true to life, showing at the same time a considerable element of humour, quite in accord with the Japanese style of the painting.

Two pictures by Hashimoto Kunisuke represent a conversation at a prettily embowered cottage; and the other, people chatting by a brook with green hills behind, where a picnic party is taking in the beauty of the landscape. The artist shows the influence of the Nangwa school, which is Chinese, the characters being rather idealized and impressionistic. Failing in his former attempts in the foreign manner this artist seems now to show promise of success in his new mode, which gives indication of some degree of originality, the novelty being in no way inconsistent with refinement of taste. Another noteworthy example in the Japanese style is "Young Friends" by Ota Giichi, which represents a young girl strolling with a long-haired artist, with big factory chimneys in the background, the effort showing some foreign influence in its wavy lines, though the motive is not quite apparent. It is a picture calculated to give some painful reflections as to the future of Japanese painting. Beyond those mentioned, there is little in the way of Japanese style pieces to attract much attention.

Among paintings in the western style there are some water colors by Maruyama Banka, entitled "Lake Nojiri in Winter," the "Sai River in Autumn" and "Mount Myoko in Winter," which shows how deeply the artist has been influenced by his native mountains, the Japanese Alps, of Shinano. Influenced too during his visit to Europe by the Post-impressionist school, he has greatly improved in technique and shows much development. Nagahara Shisui's crayon pastel of the head of Taiko Hideyoshi well brings out the heroic countenance of that worthy, but otherwise calls for no special reference.

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SOME RECENT JAPANESE ART

BY A. MORTON

Some time ago the Mission d'Art Society of Japan held an exhibition at Ueno park. This society was organized upon a plan very similar to that of the art exhibition held by the Department of Education, with which many personal ties were not wanting; and this is the third exhibition of works given by the society.

The exhibition was remarkable for its paucity of paintings in Japanese style, most of the pieces being in the foreign manner, with an abundance of sculpture and plaster work. Among paintings there was one by Hirata Shū in Sanjō's style in the Shinbi of Ten-ō," depicting a woman softly moving under maples and poplars the motive and design reminding Saint Johan in the Rock by Lo. The young artist, who is a pupil of Yokoyama Taikan, shows a well-directed and promising development. A picture entitled "Pleasure" by Nakamura Ryūun represents a woman the daily life of peasant family, the evil role with glee[illegible] plains of their lords, the peasants once are busy threshing out the grain, with one swinging and a child playing upon by. This artist excels in [illegible] of beautiful women, and in this case is [illegible] and true to life, showing at the same time a considerable element of humour, quite in accord with the [illegible] style of the painting.

Two pictures by Hashimoto Gahō[illegible] representing a conversation at a [illegible] embowered college, and the other, people [illegible] by a brook, with [illegible] hills behind, [illegible] a picnic party is taking [illegible] the beauty of the landscape. The artist shows the influence of Tōkaku and Seiseki, which is [illegible], the character is being rather modified and improved[illegible]. Hiding in the forest attempts now to show [illegible] success in his new manner, with [illegible] tion of some degree of [illegible] the previous being in no way necessitated with reference of [illegible] Gahō's second contribution in the picture [illegible] Young friends" by Ōta Gyūichi, [illegible] a young girl [illegible] with a long [illegible] artist, with [illegible] [illegible] in the background [illegible] [illegible] [illegible] foreign influence is [illegible] the motive is not quite up [illegible] picture-reading due to the [illegible] a pretty [illegible] in the way of Japanese style [illegible] much [illegible].

Among paintings in the western style [illegible] Mukai [illegible] entitled "Hall in Night in Winter," the "Sunlight in Autumn" and "Mount Fujiyama in Winter," which show deeply the artist has been influenced by his models [illegible], the [illegible] of Chikuha. Hashimoto [illegible] is by far to [illegible] the [illegible] in the [illegible] [illegible] in technique and shows much [illegible]. Nagahara Sōhō still [illegible] of the [illegible] of Tōkyō Fine Art [illegible] the [illegible] [illegible] [illegible]

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In oil-paintings in the foreign style Okano Sakaye's "The last Snow in the Valley" shows a dark pine landscape beyond a field, with the setting sun shining through the trees, with evening shadows all about. The lonely gloom of a bit of snow in a ravine is well brought out. Though not remarkable, the picture is well done. Paintings by Kobayashi Mango of a bay and a harbor as well as a shore, reveal how the artist tried in three different scenes to depict the brightness of day, the glow of evening and the gloom of evening. This artist also studied in Europe, though the result is not specially apparent. His painting of the harbor was purchased by the Imperial Household. A "Frozen River" by Yamamoto Morinosuke shows a faithful adherence to nature, especially the attempt to paint complex natural phenomena in simple colors. The picture of a canal by Ishii Hakutei suggests the quietness of a village remote from Tokyo. This artist had already received an award from the Education Department and shows a good hand.

A painting entitled "The Rose" by Wada Eisaku is somewhat picturesque, representing, as it does, a young lady admiring a rose by lamp light, which brings out the beauty of her skin admirably. Wada is now one of the greatest of our painters in the foreign style, and his dilineation is always delicate, minute and true. The picture of a farmer by Ota Kijiro shows a rustic walking among his fields fertlizing the land, a scene that could be chosen only in Japan and by a Japanese artist. Another striking picture is that of a "Woman Bathing," by Ono Takanori, being a very worthy attempt at the nude after the Post-impressionist school. Another piece by this artist, entitled a "Summer Garden," was purchased by the Imperial Household.

Minami Kunzo's "River Side" is pleasing though not remarkable. Kuroda Seiki has a painting of snow remnants in a garden which is well done. We have another bathing scene painted by Ishikawa Toraji, who excells in the depiction of beautiful women. One by Nagatochi Hideta is a woman, and represents a study in female beauty. Some mountain scenery by Okada Saburosuke, well reveals the snowy peaks with their wooded bases, and is very pleasing. There are other paintings representing architectural designs of ancient Greece and Rome, some of which were sent by the Imperial University.

In moulding and sculpture there were some interesting examples of what is now being done by Japanese artists in that line, though nothing specially significant. A piece in plaster by Tatebatake Taimu shows an image of a child done in a few quick strokes, and is quite life-like. Siva, one of the Indian gods, by Shinkai Taketaro, is depicted with Parvati, another of the trinity, and reveals an attempt to connect modern life with Buddhist mythology, the delicate flesh of the woman and the muscular strength of the man being well brought out. This artist has another piece entitled "Fare Thee Well," which is also admirable. The motive is taken from a play of the famous dramatist Chikamatsu Hanji. "The Echo" by Ogura Uichiro is a fairly good effort at the nude, the woman having a very pleasant expression as she listens to the mountain echo. Ogasawara Shisui has a piece called "Luminosity," being the bust of a lady. This artist in real life is Count Ogasawara.

In portrait-sculpture Kitamura Shikai has done some fair work in marble, though he seems to use but little imagination. He has a second piece called "By the River." A plaster image of a woman lying by a river, by Fijii Kôyu, well respresents peasant physique and the pathos of povery. The "Pear Blossoms" by Kawakami Kuniyo is a carving in wood of a Chinese beauty. The recent habit of executing wood pieces in a rough finish well suits the idea of representing the bold and grand. Another piece of wood carving is "A Grace" by Ishikawa Kakuji which depicts a beauty of the Nara period worshipping before a Budddist image, in all a grave and dignified effort. It was purchased by the Imperial Household, perhaps because it is supposed to represent the Empress Komyo, who was noted for her piety.

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JAPAN AS A MARKET FOR AMERICAN GOODS

By MINORU OKA

(CHIEF OF THE BUREAU OF COMMERCE AND INDUSTRY)

SITUATED as they are on either side of the Pacific, the geographical position of the United States and Japan has brought the two countries into close diplomatic and commercial relations. We are much indebted to America in many ways for her kind guidance in assisting us toward the achievement of a new Japan, for which we shall always be truly grateful. It was America that first awakened Japan from the dream of her feudal age and caused a national consciousness to overflow in the breasts of her people. Since then Japan has sent a great many of her sons and daughters to become acquainted with American science and culture; and these on returning home, have become prominent as leaders in politics, education, religion and productive industry, helping to create the new Japan. The effect of the practical knowledge which these students introduced into our civilization has caused no less than a revolution, especially in our industrial organization and economic expansion.

For this reason it is all the more regrettable that in recent years a dark cloud should have been allowed to overhang relations between the two neighbors, on account of the land and immigration questions in California. Calm thought, however, convinces us that it us for the most part a local question in one state, and we have every confidence that the justice and humanity of America as a whole will bring a satisfactory solution of the difficulty. The trouble is doubtless due to the fact that a large proportion of the inhabitants of both countries as yet do not quite understand one another, a condition which we hope is but temporary. It is fundamental, therefore, that a more mutual understanding should be promoted between the people of Japan and the United States, to attain which, influential citizens of either country have been exchanging visits. Better still will it be if something can be done to bring the two peoples into closer relations commercially and economically.

There is no doubt that if America and Japan should promote a greater degree of exchange in their better products, which are the crystal symbols of their civilization and achievement, or indeed any product that can be admired and used, the tendency would naturally be to create a deeper measure of mutual respect and affection between the two nations. Though trade with America is now quite prosperous, it is nothing to what it might be, since there are a great many things made in America which Japan needs and

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is not now importing to any appreciable extent. In the same way there are a great many goods which Japan can supply to the United States. Already America gives us cotton in return for silk; but there are many other characteristic products that could be exchanged with equal facility and profit, and which would help to bind the two nations more economically together. Then the Pacific would be true to its name and international relations would show the peace of the glory of Heaven. With the opening of the Panama canal, the pride of America at the dawn of the twentieth century, relations between the two countries must take a new turn; and there is no doubt that commerce and trade will have much to do with their mutual destiny.

The growth of trade between Japan and America has been almost phenomenal. Imports, which in 1877 were only 1,700,000 *yen* in value, rose to 27,000,000 *yen* in 1897; and now the value of imports has reached a total of 120,000,000 *yen*, from 17 to 20 per cent of all imports to Japan. With the constant increase in the Japanese population and the rise in the standard of living, consumption is growing at a rapid rate, causing ever extending markets for American products. Imports from Europe having been to a great extent cut off by the war, we are hoping that trade with America will thereby be accelerated. Indeed the prospects for further demand for American goods in Japan are very bright.

Our biggest demand continues to be for raw cotton, of which we import 60,000,000 *yen* worth every year, which is equal to one half of our total imports from America and equal to about one third of our total cotton imports. About one half of the import consists of American 'good middling,' whose excellent quality makes our finer yarns of above 20 counts. Japan is every year coming to occupy a more and more important position as the supplier of cotton yarn and cotton goods to the Orient and the south seas, and her cotton spinning industries have developed at a marvellous rate. As the demand for fine yarn is increasing there is no doubt that the import of American cotton will also increase. This will be further benefitted by the cheaper freight rates brought about by the opening of the Panama canal.

Petroleum is our second most important import from America. We take about 40,000,000 gallons a year, valued at about 9,000,000 *yen*, being about 70 per cent of our imports of that article. The rest comes chiefly from the Dutch East Indies. Owing to the increasing use of electricity and the rich oil wells of Japan it is probable that imports of petroleum will decrease; but as it is used for motive power, its future may be more promising than now appears.

Wheat and flour are now among our more important necessities brought from the United States, the amount tending to fluctuate as the harvests in Japan are good or bad, or prices rise or fall. A few years ago the import of wheat was negligible; but in 1912 it arose to 4,000,000 *yen*, and a year later to 9,000,000 *yen*, as the flour mills in Japan saw the advantage of not depending wholly on domestic wheat. They have, moreover, found out the superiority of American wheat for dryness and uniform quality. With the increase in imports of wheat, flour shows almost a corresponding decrease. Thus the import of flour which at one time reached 10,000,000 *yen* a

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year has now fallen to about a million and a half. But the superior quality of American flour will always keep up a demand for it in Japan, though most of the flour used in the country will continue to be turned out by the Japanese mills. Those who can afford it, prefer bread made from American wheat, as it is rich in gluten and rises well.

In iron and iron manufactures there is room for a vast import from the United States to Japan. The most important now in demand are iron pipes, rails, bars, angle-iron, and nails. In the past a great portion of such imports came from England, Germany and Belgium, but this trade having been interrupted by the war, there is every prospect of its being opened with the United States. At present the import of iron piping from the United States amounts to about from 2½ to 3½ millions a year, half of the total of such imports. The constant increase in the use of gas in Japan causes a big demand for piping. American pipe is liked because it is more malleable than that from other countries.

Our total imports of rails reach a value of some 4,000,000 *yen* a year, about half of which come from the United States; and more would come if the American rail were not higher in price than the German; yet the former has the advantage in strength and weight, and is very suitable for electric railways. German light rails are usually below 30 pounds to the foot, while American are from 30 to 120; consequently the German rails are used mostly for Japanese light railways. The growing industry in electric railway enterprise in Japan promises to make the demand for rails continue.

In iron bars, rods, plate and strap iron our imports in 1912 were 37,600,000 *yen*, chiefly from England and Germany, but owing to the war the import has suddenly fallen to 24,000,000 *yen*, which will give some impetus to imports from America. These goods are more and more in demand for the construction of buildings in foreign style. In nail imports are decreasing, owing to domestic manufactures. But in various kinds of machinery there is room for further imports. The annual value of present imports is about 30,000,000 *yen*, one fifth of which comes from the United States, the rest from England, Germany, France and Belgium. The war having reduced the import there is a chance for America. Among the more important of such machines are electric generators and motors, sewing machines and lathes. Agricultural implements, gas meters, cranes, pumps, steam boiler and turbine engines, team engines and paper-making machinery are also imported. In locomotives and railway carriages we import to the value of about 4,000,000 *yen* a year, one third of which come from the United States, but the development of facilities of communication will enhance the demand in future.

There is still a considerable import of condensed milk, especially Eagle Brand, followed by Swiss and English brands, but the domestic output is seriously interfering. As to leather for boots the American tanneries almost monopolize it. In 1912 the value of imports reached 1,500,000 *yen*, though it has declined in recent years owing to the progress of leather industries in Japan. Naturally imports in hides have increased, about half a million *yen* worth coming from the United States.

Owing to the ever increasing demand for artificial fertilizer the imports in phos-

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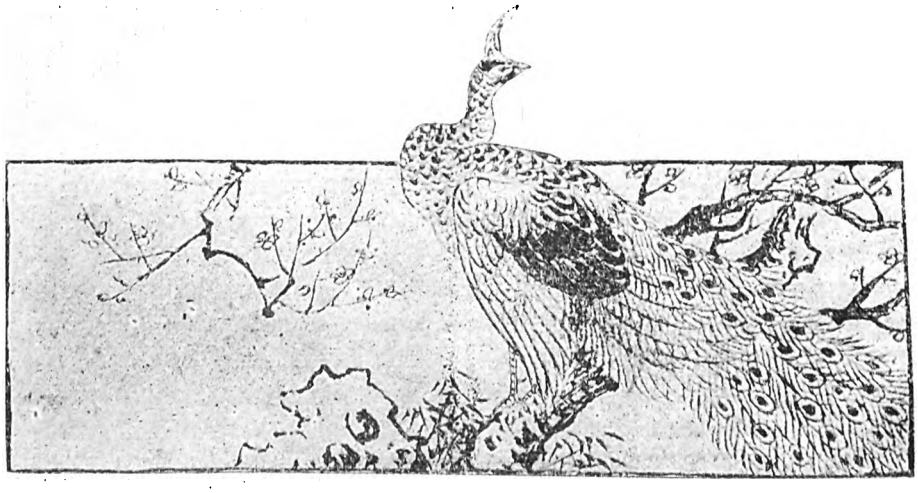
phates have greatly increased, the total now amounting to about 8,000,000 *yen* a year, some two million of which is credited to the United States. Recently the import of this material from America has largely declined owing to higher freights, which the opening of the Panama canal may remedy. One further difficulty is that American phosphates have a little too much flourine which renders it not quite suitable to agricultural purposes in Japan.

In parafin, leaf tobacco, raw rubber, salted salmon and trout, aluminium, zinc, mineral oils, pulp, resin, printing paper, acetate of lime, watches, bicycles there is also a considerable importation from the United States, and in future an increase is probable. Further articles of promise are carbolic acid, soda, formalin, other chemicals, gold and silver solution, hops, pulp, dyes, paints, woolen goods, papers, soaps, perfumes and so on, especially as these articles have been stopped from Europe on account of the war.



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A GREAT RAILWAY MAN

By the Hon. S. HIRAYAMA, M. H. P.

GREAT men are many in the modern world; so many in fact that it is not easy for any one among them to claim special distinction. But he who with superior knowledge, thought and insight, both by word and action guides society and is recognized as a leader, must be ranked as specially among the great. If great achievements in practical enterprise through a long life, and at a period when such ventures were looked down upon by the public, be marks of greatness then the subject of this sketch must be esteemed one of the foremost men of any nation.

Viscount Inouye was a man of this type. At a time when others were blindly speculating as to what should be done for the promotion of national interests, this man, at the beginning of the Meiji era, saw that the progress of the empire depended on establishment of proper communications, especially facilities for transportation of passengers and freight, and to him Japan owes her system of railways which to-day cover the empire, and which have had so much to do with its modern development.

Born at Hagi in the province of Nagato in 1843, young Inouye from his earliest days began to take a deep interest in western learning. At the age of 16 he was sent to Nagasaki by the lord of his clan to make himself proficient in modern studies, and there he studied military science and strategy under a Dutch officer; and after his return to his native province he was appointed an instructor in military tactics. But he had enough education to see that the entire progress of his country did not depend on military knowledge alone; industry was also essential; and so he entered an institute of technology established by the Tokugawa government and devoted his time to the mastery of western books, and especially of the English language, which was deemed indispensible to gaining the best knowledge of navigation, business and industry.

It soon turned out, however, that the pupil knew about as much as his instructors; and so young Inouye proceeded to Hakodate where he studied English with the British vice-consul. His parents, regarding his conduct too venturesome, summoned him home again; and then he made up his mind that there was no way to fulfil his ambition save by going abroad. With a namesake of his own, the present Marquis Inouye, and the present Viscount Yamao, he obtained the permission of the clan lord and was about to leave the country. The late Prince Ito, then plain Hirobumi Ito, as well as one Kinsuke Endo, was among the number. But as the laws of the Tokugawa government excluding foreign commerce and prohibiting Japanese emigration, were still in force, the bold youths could not then gratify their ambition; but our hero, then Katsu Inouye, managed somehow to

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gain passage on a foreign ship and get out of the country without being noticed by the authorities, being assisted by a member of the British Legation, a Mr. Gower. This was in May, 1863, when he was 21 years of age.

The young adventurer found his way to London where for five years he assiduously devoted himself to the study of English as well as the liberal arts and the sciences including mining and railways. During this time he lodged with a chemist named Dr. Williamson, who proved a friend indeed. Thus he became proficient not only in scientific knowledge but in western manners and etiquette. On hearing that his country had been suddenly opened to foreigners and that the Meiji Restoration was accomplished he returned to Japan and was appointed chief of the newly opened mint; but as he knew little about coinage, he resigned and took charge of the bureau of mining industry, which he soon reorganized and did much for the promotion of gold mining.

When the railway was planned between Tokyo and Yokohama by Count Okuma and Prince Ito young Inouye was appointed chief of the railway department, and with the practical knowledge of railroading gained in England, he was able to do much toward promoting construction of new lines and the general extension of the system, as well as better management. He was appointed in 1871, and in 1873 he had planned for the extension of the line from Osaka to Kyoto. The line was originally laid out and surveyed by a foreigner in the employ of the department, to be opened between Osaka and Kyoto and Kobe and Kyoto, with a branch from the Osaka line to Kanzaki to avoid constructing two iron bridges over the river; but as the Chief saw that this would result in disadvantage to future communication east of Osaka, he had the plan altered to that since adopted. It was a time when in such matters as engineering everything had to be left to the foreigners employed, as no one knew anything about such subjects; but with the knowledge at his command, young Inouye undertook to have the plans of the foreign engineer changed on his own responsibility.

When in the tenth year of Meiji Mr. Inouye undertook the construction of the line between Kyoto and Otsu it was thought a wonderful venture; and it deserves to be specially noted in the annals of such enterprise in Japan, as it was the first railway all built by the Japanese themselves. Mr. Inouye also engaged foreign engineers to teach all the science related to railroading to students in Japan, until he was able to produce a sufficient number of efficient engineers to do the work required. This was cheaper and in every way more practical than to be expending large sums on employing many foreign engineers. It was these young native engineers that constructed the new line to Otsu, the foreign engineers laying out only the general plan. The line, though only ten miles long, had two important bridges and a tunnel 2,160 feet long, so that the knowledge required for a proper construction of the line was considerable. Foreigners regarded the undertaking as quite impossible for Japanese, and looked for the attempt to fail; and some of the higher Japanese officials were inclined to similar suspicion. But the whole thing was duly and properly completed by 1880, to the delight of the whole nation.

In 1881 the important line between

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Tokyo and Aomori was undertaken under the auspices of the Japan Railway Company. Though still chief of the Government bureau Mr. Inouye was asked to assist the private company in their laudible enteprise and he supervised the construction of the new line. It was a very difficult position to fill; for on the one hand he had to enforce the government regulations with regard to railways and yet protect the interests of the company that engaged him. He had to plan and survey the line, purchase the right of way, choose the engineers and various officials as well as numerous other duties in connection with the undertaking, which was a very onerous task in view of the difficulties of that time, but the work was all completed in 1891 and traffic at once was opened over the whole 550 miles.

All this time he was busy on plans for the new Tokaido line between Tokyo and Kyoto. In this he was greatly delayed by opposition from the army which did not want the line along the coast but between the mountains along the Nakasendo; and the Premier, Prince Ito, did not show much hurry in deciding between the claims of the disputants. But Viscount Inouye explained to Prince Yamagata, who was then, and is still, the brain of the army, that the expense saved in choosing the Tokaido route was so great that the nation would be greatly benefited, to say nothing of the time saved, which was as three to ten. With the support of both the Premier and the Prince, Viscount Inouye set to work, and in 1889 the Tokaido line, connecting the old capital and the new, was an accomplished fact. This was nine years earlier than would have been the case had the line been attempted through the mountains; and as the war with China broke out in 1894, the new line was found invaluable for the transportation of troops and munitions of war, and the whole nation was glad that the plan of the chief of the railway bureau had been followed. In honor of the completion of the Tokaido line the Chief was created a Peer of the Realm, being granted the title of Viscount.

In 1893 Viscount Inouye resigned from the position he had held so successfully and so long in the railway department, because of the criticism he was subjected to for advocating the nationalization of the railways, a step afterwards taken, which showed that he was a man in advance of his time. The Emperor Meiji had a great admiration for Viscount Inouye, and showed him many signal marks of favor, granting him presents of riding harness and other things, in a manner not usually adopted toward a subject.

Though Viscount Inouye was now out of the railway bureau he was not out of the railway world. He never lost his interest in the progress of the nation's lines, and was especially interested in having the passenger cars and rolling stock generally up to the standard of western countries. So, together with one of the wealthiest men of the nation, Baron Iwasaki, Viscount Inouye established a works for the making of railway carriages with head quarters at Osaka, himself becoming president of the company. The works were opened in 1899; and when the Imperial Railway Association was formed in the same year he, with Prince Ito and Count Okuma, was made an honorary member; and in 1909 he was appointed president of the association. Both Prince Ito and Count Okuma took a great interest in the progress of national railways in the early

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Tokyo and Aomori was undertaken under the auspices of the Japan Railway Company. Though still chief of the Government bureau Mr. Ito was asked to assist the private company in their terrible embarrassment and he organized the construction of the new line. It was a very difficult matter for even one hand to be laid to relieve the government population with regard to railways and yet proved the business of the company that employed him. He had to plan and survey the line, purchase the right of way, choose the engineers and various officials as well as contract the entire affair in connection with the tracklaying, which was a very serious task on account of the difficulties of that time, but the work was all completed in 1891 and traffic at once commenced over the whole 350 miles.

All this time he was busy on plans for the new Penal Code and Civil Code and Expedition was constantly delaying acceptance of the army which did not want the line to be built because it would mean the annexation along the Pacific coast and the Japan Sea. Prince Ito did not share such fancy in identifying defenses and plans of the opposition. But Count [illegible] was determined to [illegible] Tokyo, and the expenses [illegible] the Tokaido route was so great that the modern would be nearly [illegible] meeting of the three would [illegible] three to ten. With the support of [illegible] and the Prince Minister [illegible] Ito, and in [illegible] Tokyo, eventually the old capital and the new, was accomplished [illegible] This was the first time [illegible] would have been the case [illegible] of the Imperial [illegible]

It was with China broke out in 1894, the new line was found invaluable for the transportation of troops and munitions of war, and the whole nation was glad that the plans of the old Railway Bureau had been followed. In honor of the completion of the Tokaido line the Order was created a Baron of the Realm, being granted the title of Baronet.

In 1895 Viscount Inagaki resigned from the position he had held so successfully and so long in the railway department, because of the criticism he was subjected to for advocating the nationalization of the railways, a step afterwards taken, which showed that he was a man in advance of his time. The Emperor highly appreciated his services, and showed this mark of favor, granting him [illegible] and [illegible] the ribbon of the [illegible] manner usually adopted [illegible]

Though Viscount Inagaki was now out of the railway business he was not out of the railway world. He never lost his interest in the progress of the railways there, and was especially interested in having the private lines and railroads generally run to the standard of the government lines. In speaking with one of the Members of the Imperial Diet [illegible] Viscount Inagaki [illegible] the Railway Bureau [illegible] and [illegible] Japan [illegible] Both Prince Ito and Count [illegible] took [illegible] in the [illegible]

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Meiji period and it was Viscount Inouye who brought to public notice the former great station of Kamakura.

In 1901 Viscount Inouye went to China to inspect the railways of that country, as well as those under Japanese management. During this visit he had the honor of giving advice to the Chinese authorities in regard to railroads, and at the same time formed much friendly connection. He had the satisfaction to look back on the history of railway enterprise in his own country with great pride, the lines covering a mileage of over five thousand miles.

At the opening of the Anglo-Japanese Exhibition in London in 1910 Viscount Inouye visited Europe at the age of 68. Some of his friends thought he was too old for such a journey, and advised him against it; but he replied:

"I am already old; it is true, and am not widely free from affliction. I shall therefore pass away before very long, and I am not quite certain even that I shall return from this journey to Europe, during which I shall devote my body and soul to the service of my country's railways. I do not at all mind dying on their service and for their sake. If I can come back with some useful knowledge, I shall be delighted to do my best then toward the railways of Japan."

Seeing he was not to be moved from his purpose the president of the [illegible]

Railway Bureau communicated him to make observations on behalf of the Imperial Government Railways, and to that end [illegible] Siberia for England. While in London he called on the widow of his former friend, Mr. Williamson, and thanked her again for past kindness. In one he could recall to mind he was related with musical fêtes and died at a hospital in London, deeply mourned by his countrymen, his fellow countrymen and all who knew him.

As one of his most intimate friends I may say in general Viscount Inouye for the great purity of his knowledge, the loftiness of his character and personality, as well as the splendid manner in which he served his country. He was a man of noble and [illegible] manner in which he conducted himself in [illegible] position as counsellor to the Ministry of Communications. Yet I was somewhat in doubt as to the manner in which I had the pleasure of meeting him there and [illegible] my friendship for him, to any person whatever. I was in a [illegible] position [illegible] manner. No [illegible] that [illegible] [illegible] [illegible]

Meiji period and it was Viscount Inouye who brought to achievement the schemes these great statesmen conceived and supported.

In 1901 Viscount Inouye went to China to inspect the railways of that country, as well as those under Russian management. During this visit he had the honor of giving advice to the Chinese authorities in regard to railways, and at the same time learned much from observation. He had the satisfaction to look back on the history of railway enterprise in his own country with great pride, the lines covering a mileage of over five thousand.

At the opening of the Anglo-Japanese Exhibition in London in 1910 Viscount Inouye visited England at the age of 68. Some of his friends thought he was of too advanced an age to go so far abroad, and advised him against it; but he replied:

"I am already old; it is true; and am not wholly free from ailments. I shall, therefore, pass away before very long; and I am not quite certain even that I shall return from this long journey alive. But, having long dedicated my body and soul to the service of my country's railways, I do not at all mind dying in their service and for their sake. If I can come back with some useful knowledge obtained in England it will doubtless benefit the railways of Japan. Thus the visit is chosen for the sake of the state."

Seeing the wisdom and perseverence of his spirit the president of the Imperial Railway Bureau commissioned him to make observations on behalf of the Imperial Government Railways, and so he set out by way of Siberia for England. While in London he called on the widow of his former friend Dr. Williamson, and thanked her again for past kindness. But ere he could return to Japan he was seized with mortal illness and died at a hospital in London, deeply mourned by his government, his fellow countrymen and all who knew him.

As one of his most intimate friends I always honored Viscount Inouye for the profundity of his knowledge, the loftiness of his character and personality, as well as for the whole-souled manner in which he served his country. He was a man of plain and unobtrusive manners, a disposition he carried into his duties for the nation. As I was traveling in Europe at the time he was in London, I had the pleasure of meeting him there and renewing our friendship; but, to my great sorrow, I was far from him when he passed away. No marvel that his countrymen were not slow to immortalize his memory by erecting in his honor a bronze statue of him on the grounds of the new Central Station in Tokyo, where he looks down on the finest railway station in the East, the creation of his own noble plans. There the busy world as it comes and goes may be reminded, as it looks on the lines of his fine presence and manly features, of a patriot and a man who gave his life nobly for the benefit of his country.

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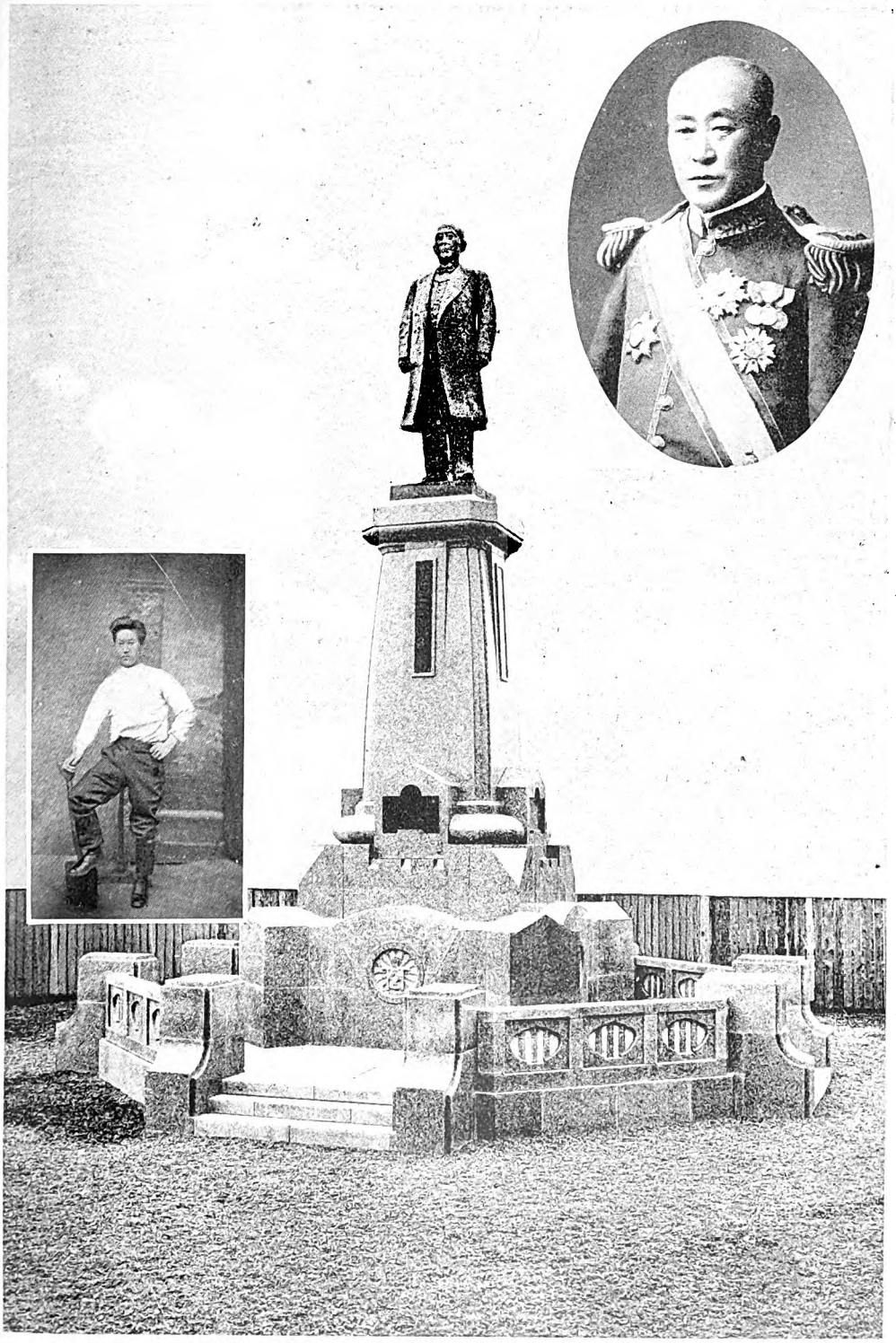

BRONZE STATUE OF THE LATE VISCOUNT INOUYE IN FRONT OF TOKYO STATION. LOWER INSERT: THE LATE VISCOUNT INOUYE AS A YOUTH IN UNIFORM OF NAVAL CADET WHILE IN ENGLAND. UPPER INSERT: VISCOUNT INOUYE AT THE TIME OF HIS DEATH

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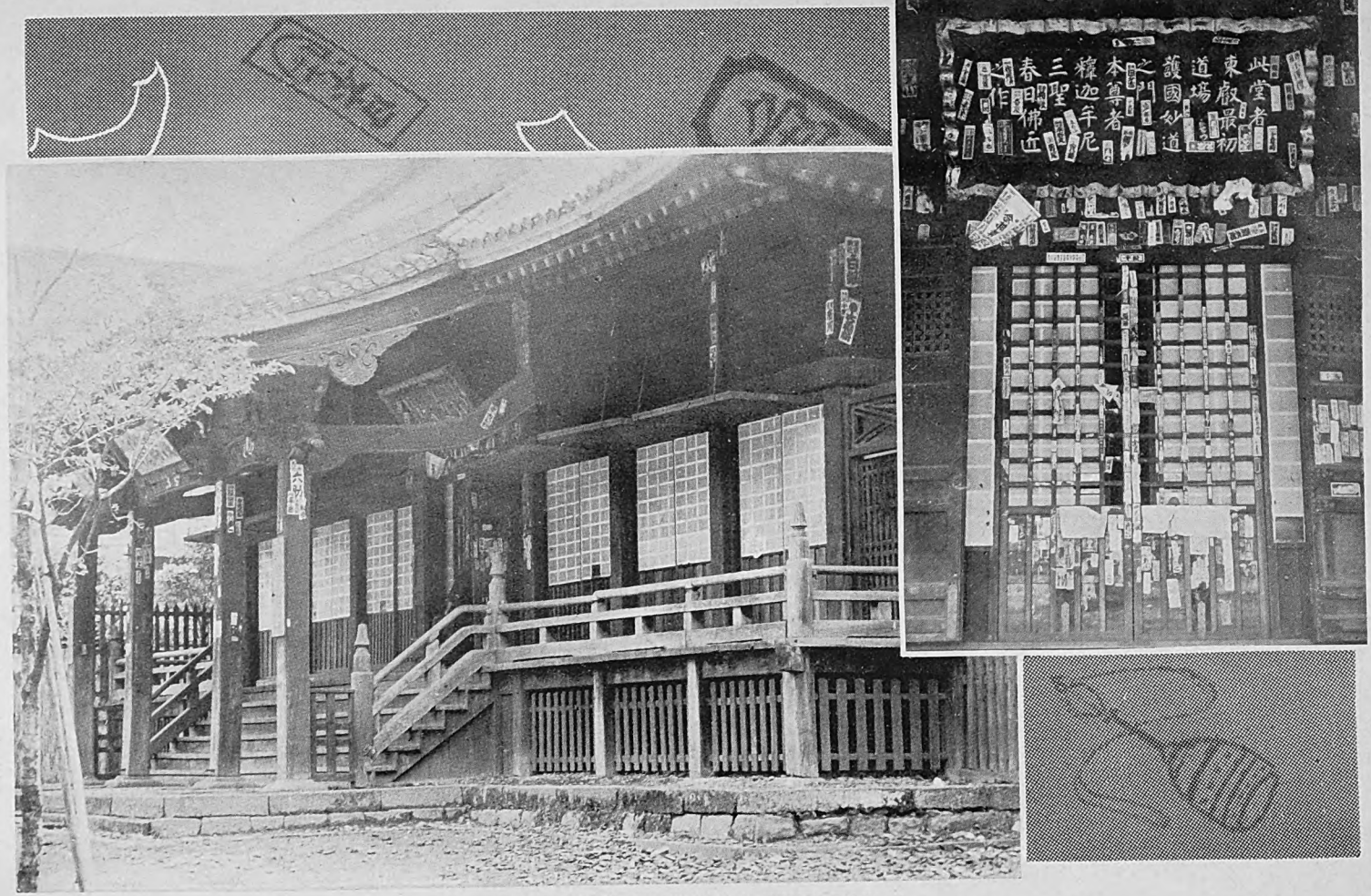

SENJA-FUDA ON TEMPLE ENTRANCE

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SENJA-MAIRI

By T. SOGA

IT is as much a habit of travellers in the East as of those in the West to commemorate visits to famous places by inscribing or cutting their names on walls or any other surface that can conviniently receive them. The house where Shakespeare was born at Stratford-on-Avon bears the names of Thomas Carlyle and Sir Walter Scott. This practice was in vogue far back in ancient China too. In Japan, however, the usage is more or less associated with pilgrims and, therefore, has a religious flavor. Though it is generally believed that the custom came to Japan from China, I am convinced that it had its origin merely in human nature: it is the result of man's natural desire for immortality. No doubt the Japanese customs of *senja-mairi* and *senja-fuda* arose from this instinct.

When the Emperor Kwazan, who ruled in the 10th century, became disgusted with this world, owing to the oppression of the Fujiwara family, he retired from the Throne and became a priest. As a priest of the Buddhist faith he made a pilgrimage of thirty-three temples of Kwannon in the western part of the empire. The last temple visited was that of Kegon at Kokkyuzan in the province of Mino. At this temple he left a piece of board engraved with words commemorating the completion of his pilgrimage. The people then set up a board on the temple bearing the name of the priest-Emperor. The board was known as the *Osame-fuda.*

From that time the custom of leaving one's name on the walls or pillars of temples visited, became common; and though it fell into disuse at various times it never quite died out. During the Tokugawa period it was quite the vogue to observe this custom. A famous observer of the practice was known as Tengen-kohei, and he is regarded as the originator of the custom as now understood: that is, the *senja-mairi* and the *senja-fuda.* Before his time people simply made desultory pilgrimages to certain temples, but he set a more energetic example by visiting one thousand temples and shrines; hence the word, *senja-mairi,* which means one thousand temple-visits. Tengu Kôhei was a subject of the lord of Idzumo, the great Matsudaira, and was a historian by profession. Even from childhood he had shown a predilection for sacred places, and always carried with him ink and brush to inscribe his name somewhere on the temple. Finding it rather inconvenient to carry writing materials, he at last wrote his name on pieces of paper; and bearing a package of these about with him, he labeled the temples visited. This custom of leaving labels, with one's name, attached to temples is known as *senja-fuda.* Whether the custom was prompted by religious emotion or by mere vanity is not clear, but it is generally ascribed to proper religious feelings.

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SUMIA-MAKI

by T. COCK

[illegible] is much a habit of [illegible] the Mikado's [illegible] the Mikado in the Mikado's [illegible] commemorate visits to famous places by [illegible] or cutting their names on walls or any other surface that can conveniently receive them. The Mikado's visits to [illegible] are both at [illegible] and [illegible] the names of Tokugawa Ieyasu and the Mikado Go-Yozei. This practice was in vogue for [illegible] in ancient China too. In Japan, however, the usage is more or less associated with pilgrims and, therefore, has a religious flavor. Though it is generally believed that the custom came to Japan from China, I am convinced that it had its origin merely in the wish to [illegible] is the result of man's natural desire for [illegible] immortality. No doubt the Japanese customs of [illegible] and [illegible] prove this theory.

When the Tokugawa family, which ruled in the south country, became [illegible] with this world, owing to the expansion of the Tokugawa family, he retired from the Throne and became a priest. As a priest of the Buddhist faith he made a pilgrimage of thirty-three temples of Kwannon in the western part of the empire. The last temple he visited was that of Kiyomizu at Kyoto in the province of Mino. At this temple he left a piece of board engraved with words commemorating the occasion of his pilgrimage. The people then set up a board in the temple bearing the name of the retired Emperor. The board was known as a "Sumia-maki."

From that time the custom of leaving [illegible] name on the walls or pillars of temples visited, became common; and though it fell into disuse at various times it never quite died out. During the Tokugawa period it was quite the vogue to observe this custom. A famous observer of the period was known as Tokugawa-kobo, and he is regarded as the originator of the custom as now understood; that is, the sumia-maki and the sumia-e. Before his time people simply made pilgrimages to certain temples, but he set a more energetic example by visiting one thousand temples and shrines; hence the word sumia-maki, which means one thousand temple-visits. Tokugawa Kobo was a subject of the lord of Kishiu, the great Matsudaira; and was [illegible] by [illegible] favor from [illegible] for sacred places, and always carried with him ink and brush to inscribe his name somewhere on the temples. Finding it rather inconvenient to carry writing materials, he at last wrote his name on pieces of paper and inserting a package of these about with him, he labeled the temples visited. This custom of leaving labels with one's name, attached to temple or shrine walls or

During the [illegible] the custom among the Indians of making pilgrimages to sacred hills to invoke the blessings of the Great Spirit and to worship their deities there was [illegible] all their nations. The [illegible] of each arrival at a place of sacred fame led to the temples which [illegible] for pilgrims to visit. The name of [illegible] was [illegible] for his [illegible] pilgrimages [illegible] pilgrims and [illegible] country, and [illegible] known in [illegible] of his example was [illegible] followed. In time there [illegible] pilgrims of pilgrimage [illegible] their hill and [illegible] ready to [illegible] their arms on every [illegible] place [illegible] hill. Gradually the [illegible] and [illegible] temples and shrines became covered with these pieces of [illegible] and [illegible] manyone on account of the number [illegible] desired of ordinary size soon ceased to attract any attention. And so, in order to succeed it is [illegible] and give promise to their name, they began to [illegible] their arms higher and higher to gain notice and to escape being excluded by the [illegible] of [illegible] placed there [illegible] the [illegible] of the sacred buildings. To accomplish this [illegible] were used; and soon, for want of better [illegible] a towel was [illegible] and [illegible] adopted, when the towel was thrown across the ceiling with the hope that the [illegible] would stick. Each pilgrim had a [illegible] of his own [illegible] design.

At the beginning of the 19th century there arose the custom of visiting [illegible] to certain deities only [illegible] and [illegible] traditional, and so [illegible] and as this always brought pilgrims to the same places, they [illegible] and frequently [illegible] acquainted. [illegible] the 5th of April, [illegible] pilgrims [illegible] [illegible] [illegible]

During the 18th century it was the custom among the subjects of various feudal lords to make pilgrimages on horseback; and on reaching their destinations these worthies left their names and the hours of their arrival on pieces of board attached to the temples visited. At every temple or shrine they saw the name of Tengu Kôhei stuck up before them; for his *senja-fuda* were on temple pillars and walls all over the country, and were well known in Yedo, where his example was assiduously followed. In time there were large numbers of pilgrims going the rounds with their bits of board, their ink and brushes ready to impress their names on every sacred place available. Gradually the pillars and walls of temples and shrines became covered with these pieces of board or labels; and moreover, on account of the numbers, a placard of ordinary size soon ceased to attract any attention. And so, in order to assert their egoism and give prominence to their names, they began to place their names higher and higher to gain notice and to escape being overlaid by the *fuda* of subsequent visitors. Some placed their names even on the ceilings of the sacred buildings. To accomplish this, long poles were used; and sometimes, for want of better means, a towel was moistened and the *fuda* attached, when the towel was thrown against the ceiling with the hope that the label would stick. Each pilgrim had a *fuda* of his own particular design.

At the beginning of the 19th century there arose the custom of visiting shrines to certain deities only, such as Inari-mairi, Benten-mairi and so on; and as this always brought pilgrims to the same places, they met frequently and so became acquainted. On the 5th of April, 1807, the *senja-fuda* pilgrims held a mass meeting at one place, which was a memorable occasion. Pilgrimages seem to have agreed well with Tengu Kôhei, the father of the *senja-mairi*, for he did not die till 1817, aged 101. From the time of the first rally of pilgrims in 1807 such meetings became frequent, and at these meetings the custom arose of exchanging *senja-fuda*. This custom prevailed greatly from 1854 to 1859, but for a time it was prohibited, being again revived on account of an earthquake in Yedo which destroyed many houses and gave the carpenters such a harvest that they insisted on making pilgrimages. The demand for *senja-fuda* was now so great that manufacturers everywhere appeared, Horitatsu and Egin being the more famous. These had been makers of color-prints, but finding the other business more profitable they undertook it.

The story is told that a certain old *samurai* who lived at Akasaka, was once out on a pilgrimage, and as he carried no pole the people wondered how he was going to place his *fuda* high enough to be seen. Suddenly he drew from his sword-sheath a jointed fishing rod, which he soon put together, to the immense amusement and admiration of the crowd. There was one pilgrim named Nogen who was famous for placing his name always where no one else had tried, which often led him into undue adventure. One day he stealthily made his way into the mausoleum of the Shogun at Shiba and placed his *fuda* on the wall. The government put an end to his adventures by banishment. Naturally there were evils connected with the custom. Some people made these pilgrimages for no other pupose than advartisement. During the Tokugawa period the Senjokô, which now sells umbrellas in Tokyo, used to

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sell drugs and toilet articles; and the manager of the establishment made a pilgrimage of the sacred places pasting up his *fuda* bearing the name of the shop, Senjoko.

The pilgrims of *senja-mairi* consisted for the most part of *samurai*, laborers, actors, singers, and common civilians. During the pilgrimage class distinctions were usually ignored, and all fraternized in good fellowship. The labels they carried were about 8 inches by 4, though the more ambitions sometimes had *fuda* as long as a foot. The name was printed on in three or four ideographs, for if the name was too long it was not easy to recognize in the distance. Not infrequently the family crest was printed at the top of the *fuda*. Some of the *fuda* were printed as if another smaller one were stuck over them. The colors of the ink used were usually black, red or brown, sometimes brown and black or blue and black, as well as blue and red. It was sought to have the color different from that of the wall whereon it was pasted, so as to attract the greater attention. The *fuda* made only for the purpose of exchange were more elaborately designed and smaller. Some were printed in imitation of silk brocade and others had portraits of beautiful ladies. Many a pilgrim wasted money on attempts to outdo all others in the possession of beautiful *fuda*.

This old custom of labeling temples and shrines with one's name is still in vogue among the Japanese, and everywhere one goes one may still see shrines with pillars and walls covered by the *fuda* of pilgrims. The pilgrim carries a box over his shoulder, containing his *fuda* with a brush and paste; and not infrequently he also bears about with him a long stick. The custom of thus decorating shrines with one's name is forbidden now by most temples, but it is nevertheless persisted in by pilgrims, even in the face of penalty. Such pilgrims have now formed associations, and no one outside the association is permitted to place his name on the wall of a temple or shrine. The only penalty for infraction is to have the name immediately removed by the next comer. A favourite method of inflicting the penalty is to cover the name of the trespasser with one's own *fuda*. These *senja-fuda* associations hold annual meetings and exchange *fuda*; and the collectors of *fuda* take the same interest in the diversion as stamp collectors or collectors of old coins. Some of the old *fuda*, like those of Tengu Kôhei, Shotaiyei, Yariichi, Hakkanmatsu, Tsurutake and others, now command a high figure.

Thus out of the Japanese love of travel and the pleasure of visiting sacred places has grown up this custom of *senja-mairi* and *senja-fuda*, which is still practised and probably will continue to be observed for years to come.

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all dirge and solid artifices; and the manage of the establishment made a pilgrimage of the sacred places pay up his vows! (enter the name of the shop, Señor).

The pilgrims of negligently constructed for the most part of seamen, labourers, majors, singers, and common civilians. During the pilgrimage class distinctions were usually ignored, and all fraternized in good fellowship. The ladies thus united were about to imitate by a thought the more ambitious sometimes had Vds. as long as a foot. The name was printed on in three or four different ps, for it the same was too long it was not easy to recognize in the distance. Not infrequently the family crest was painted at the top of the Vds. Some of the Vds. were printed as if marble sunset on were hues over them. The colors of the ink used were usually black, red or brown, sometimes brown and black or blue and black, as well as blue and red. It was sought to have the color different from that of the wall whereon it was pasted, so as to attract the greater attention. The Vds made only for the purpose of exchange were more elaborately designed and smaller. Some were printed in imitation of silk brocade and others had portraits of beautiful ladies. Many a pilgrim wasted money on attempts to outdo all others in the possession of beautiful Vds.

This old custom of placing temples

and shrines with one's name is still in vogue among the Spaniards and every where a person may see all sorts of Vds pasted and written over the doors, corridors, and walls of houses and public and private buildings. The pilgrim carries a book over the shoulder, containing ... and writing materials, and on each ... he writes his name and address, and ... Vds. Sometimes the pilgrim is accompanied in his pilgrimage by ... in the form of pasteboard ... which pilgrims ... Vds. ... and ... the ... in place of the ... or shrine. The only penalty for ... from it is to have the name ... by the next pilgrim who ... it. The ... of the ... Vds. ... Shortly ... Vds. ... and ... Vds. ... and ... Vds. ... and

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EMBLEMS

Kono tabi wa

Nusa mo tori ayezu

Tamuke-yama

Momiji-no-nishiki

Kami no mani-mani.

I bring no prayers on coloured silk

To deck thy shrine to-day,

But take instead these maple leaves,

That grow at Tamuke;

Finer than silk are they.

Kwanke (9th century)

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AGRICULTURAL VILLAGE PROBLEMS

By PROFESSOR H. TSUMURA

(KOBE HIGHER COMMERCIAL COLLEGE)

IN Japan there are very few great land owners; and among those who do own land, there are very few who cultivate it themselves. Nearly all the agricultural land is let out to small tenant farmers, who pay rent in kind after harvest. Not more than 32 per cent of those now farming are cultivating their own land, which leaves at least two-thirds of the agricultural population tenant farmers.

Thus there is a vast difference between the condition of the Japanese farmer and that of the occidental farmer. In Japan all agricultural operations are carried out on a very small scale compared with the west, where large land owners and cultivators are many and prosperous. Though in England and Belgium they have numerous small farmers, they are yet working on a larger scale than those in Japan; and in Germany the proportion of those cultivating their own land is vastly greater than in Japan. Thus in the west cultivators of their own land greatly predominate over the numbers so placed in Japan. Among the lower classes this difference is still more marked. Most of those who pass as farmers in Japan, hardly deserve the name, as they are merely vegetable gardeners. Those farming on a large scale are really only agricultural capitalists, letting their land to small tenants.

Yet the majority of the Japanese people live by agriculture in some form. Hence it may be said that while Japan is an agricultural country it is not a farming country, real farmers being few.

A very noticeable feature of agricultural life in recent years is the great increase in the number of agricultural capitalists. The reason is that the country banks have not managed the business of financing the farmers very well, and many of these latter have had to suffer embarrassment, the old owners flocking into the towns and the land being let out to small tenants. Many of the city financiers, too, have realized that good rice land is a valuable investment and they have been buying up the poorer land holders. During the last few years the price of rice land has risen very rapidly, and has widely attracted the attention of capitalists. Not only so, but of late there has grown up among country people a passion for investing in stocks, for which many of them have exchanged their land. The result is that there has been a gradual decrease in the number of those owing their own land, with a corresponding increase in the number of landlords, which has also increased the number of semi-agriculturists, while the

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The real cause was that the capital thus placed within reach of the poor farmers was taken advantage of by the speculators and capitalists instead of the real farmers. With this easily obtained capital the financiers speculated on the land and its products, but there was no participation of the people who were most in need of capital. It was soon found that the bank managers did not like to lend money on country land; they preferred their securities in city lots, which were considered safe to deal. This is how an open secret to-day. Thus the bank, organized for the purpose of relieving the farmers, have simply become financial institutions lending money on city real estate instead of on agricultural lands as was proposed. The most of the directors of these banks are gentlemen handicapped with politics for a hobby, the banks have come under the influence of political parties to which they minister financially.

For these reasons the Agricultural and Industrial Bank is to blame, since the farmers have failed in the object for which they were organized through ignorance of the regulations, working for their own profit rather than for the benefit of the agricultural community. Doubtless a bank can make more profit by dealing with rich landlords than by so dealing with poor farmers; but that is not the question. The question is whether these banks, which are public organizations of the State, are doing what they were organized to do. It must, therefore, be regarded as a great mistake on the part of the government to have agriculturists be represented on such an industry as these banks. These banks ought in justice to be the instruments of the improvement of

populations of cities have been much increased by an influx of rural folk.

Thus it may soon be said that the agricultural capitalist represents the main agrarian interests of Japan. In the capital as well as in the provinces these capitalists stand for the promotion of agriculture. Owing to their power and wealth they are usually chosen as the representatives of the country parts, which in reality they do not represent, being, as they are, mostly concerned with their capital invested. In the Imperial Diet they are loud in their demands for tne promotion of agricultural interests, but as a matter of fact they mean the interests of the big landholders. In places of influence, like prefectural assemblies, county councils, and agricultural associations, these big landlords predominate, either personally or by deputy. Consequently the trend of things is altogether in favor of the capitalists rather than of the farmer. They have but one object in all they do: namely, to increase the price of rice.

One of the chief reasons for the stagnancy in Japanese agriculture has been the inability of the farmer to secure funds at low interest when he most needs them. The Government, recognizing the evil, brought about the organization of the Japan Agricultural and Industrial Bank in 1898 with forty-six similar banks in various parts of the country for the purpose of meeting the situation. Among these the government distributed a certain amount of low-interest capital to help the farmers. But the measure failed of its purpose and Japanese agriculture was not promoted by the undertaking. There must have been some deep-seated cause for this failure.

The real cause was that the capital thus placed within reach of the poor farmers was taken advantage of by the agricultural capitalists instead of the real farmers. With this easily obtained capital the financiers speculated on the soil and its products, but there was no ameloriation of the people who were most in need of capital. It was soon found that the bank managers did not like to lend money on country land; they preferred their securities in city lots, which the capitalists were able to offer. This is but an open secret to-day. Thus the banks, organized for the purpose of relieving the farmers, have simply become financial institutions lending money on city real estate instead of on agricultural lands, as was proposed. As most of the patrons of these banks are gentlemen landlords with politics for a hobby, the banks have come under the influence of political parties to which they minister financially.

For these irregularities the Agricultural and Industrial Bank is to blame, since the branches have failed in the object for which they were organized through ignoring of the regulations, working for their own profit rather than for the benefit of the agricultural community. Doubtless a bank can make more profit by dealing with rich landlords than by small deals with poor farmers; but that is not the question. The question is whether these banks, which are public organs of the State, are doing what they were organized to do. It must, therefore, be regarded as a great mistake on the part of the government to have agricultual interests depend on such monetary organs. Thus while capital in western countries results in the improvement of land and of the means of cultivation and

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production, in Japan it only goes to furthering the interests of the landlords and agricultural capitalists. What our farmers most need is to be enabled to become owners of their holdings. We should do all we can to promote the number of small landholders. Only in this way shall the interests of agriculture be improved. Without this all other improvements will be of little effect.

The first thing that should be done is remove all sham farmers and give the real farmer a chance. The farmer must be made independent of the land sharks and the banks that back the latter. This would give the farmer a feeling of respect and independence he does not now know. It would lead also to a vast improvement in agriculture and the revival of the dying agricultural village. We want the man who owns the land to be the cultivator of the land. At the same time the small farmers should be given a chance to own the land they cultivate. The principle of proprietorship is able to transform even sand into gold, as was said by a famous authority.

Hitherto the interests of the Japanese small farmer have not been represented in the Imperial Diet. Though he is at the foundation of our national prosperity, he has been ignored or trampled down. The present efforts of the government to improve rice, for instance, are futile; they would be all very well if, as in western countries, rent were paid in money; but in a land where rents are paid in kind, they help the landlord for the most part. Usually the better the quality the smaller the quantity produced, a fact that favors the landlord as against the tenant. In the same way the efforts made for the lessening of land tax are turned to the benefit of the landlord rather than to the benefit of the tenant. As the farmers have no land of their own, how can the tax affect them much? By these two fallacies of rice improvement and reduction of land tax the farmers of Japan have been deceived and led after a false scent. The whole scheme is in favour of the capitalists only.

In all western countries due measures are taken to protect small landholders, and the same must be done in Japan. Until this is done effectively the names, pauper and farmer, will continue to be synonomus in Japan. All the help given so far has gone to the land owner. Not until help comes to the cultivator of the land shall agriculture in Japan have hope of amelioration. It is, and has been for some time, deteriorating; and it will continue to do so, to the permanent injury of the nation, unless something is done and done promptly to save the worker from the capitalist.

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PRAYERS

Ukari keru

Hito wo Hatsuse no

Yama-oroshi

Hageshi kare towa

Inoranu mono wo.

Oh! Kwannon, patron of this hill,

The maid, for whom I pine,

Is obstinate and wayward, like

The gusts around thy shrine.

What of those prayers of mine?

Toshiyori (12th century)

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KAGO AND YANEBUNE

By T. HOJO

IN the olden days when Tokyo was called Yedo, the most convenient means of locomotion was by water. It was long before the time of carriages, trains and motor cars. Even on the water there were then no steamers or motor boats, such as we see everywhere to-day. Everything that moved was moved by hand.

On land the most popular mode of conveyance was the *kago*, or carrying-chair, in its simplest form a mere elongated basket, as the name implies. It had all forms, according to the position of the owner, and as a *norimono*, bearing the rich gentleman or lady, it was artistic and comfortable; while that used by the highest personages of the land, the palanquin, was something to see.

The ladies and gentlemen of old Yedo used the *kago* by land and the roofed-boat by water, in making their visits and in going even to distant places. Outside the theatre or music hall of these bygone days would always been seen numerous *kago* waiting for their masters or mistresses.

The *kago* in primitive days was simply made of split bamboo woven into a basket. It was in use as early as the period of the Kamakura shogunate. Subsequently it underwent various modifications both in form and use. At one time it was used chiefly by ladies and wounded persons, and even for carrying criminals. But in the Tokugawa period the *kago* came to be regulated by law. There were then two distinct kinds of *kago*. The first was for the use of great personages like daimyo and their kindred. This was an artistically designed structure with a long bearing-pole, and a sliding door at the side. This was the kind specially designated *norimono*. The inferior kind was known as merely *kago*, being more simply and roughly constructed. The *kago* had no door, a bamboo blind being used therefore. Even this simple mode of conveyance was not permitted to all classes at the beginning of the Tokugawa period. A law enacted in 1575 demanded that common people, such as merchants, should not take *kagos*, which were limited, as regards this class, to persons who were ill, old folk above sixty, physicians and Buddhist priests, and even these had to have special permission from the authorities. Afterwards a special type of *kago* was invented for the use of common townspeople, known as *machi-kago*, or village carrying-chair, available for all. Even this class of *kago* was minutely fixed by law as to dimensions. The length was set at 3 feet 3 inches and the width 2 feet 4 inches towards the bottom and one foot eight inches towards the top. It will thus be seen that when the common folk were permitted the luxury of a *kago*, they were not to be afforded much room or comfort in it; it was too small for the average

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Japanese, and a foreigner could hardly squeeze into it.

The bearers of the best class of *kago*, or *norimono*, were called *rokushaku*, or six-foot men, the grenadiers of old Japan; while the men who carried the *kago*, or inferior carrying-chair, for townspeople, were called *kago-kaki*, or *kago*-bearers. Of course the latter was quite a profession and carried on a trade, like the livery stables of after times. Some enterprising fellows kept a number of *kagos* on hand with bearers for them, having their regular stands where they awaited passengers, just as the jinrikisha men of to-day. Others of a poorer class, had but one *kago* with which they went about the streets begging for fares. As they tramped about watching for a chance they called out, "Hoy! Hoy!" to draw the attention of tired wayfarers. If the passenger was in great haste the *kago* men had to have others to relieve them when they were exhausted; and the idlers of the city, who hung around the gay quarters at night, used to make a penny in this way. The *kago* men usually had their skin tatooed and took pride in being thus gorgeously decorated. And passengers, too, were attracted by those showing the most ambitious designs in the art.

The *kago* men were familiar with every corner of the city and all kinds of people; they had to be up in the ways of the gay quarters and able to speak the dialect of that section of society, as it was a distinct lingo. Once upon a time, in the history of old Yedo, the story goes, that the son of a merchant, through idleness, was reduced to the position of a *kago*-bearer, and went about thus with a boon companion. Taking in a passenger bound for the gay quarters, they forgot to put in his *geta*, which he had slipped off on entering the *kago*. The passenger, after seating himself in the *kago*, called out in the dialect of the questionable quarters the place where he wished to be taken, but the merchant *kago*-bearers did not quite understand him. All that they could catch was that the direction was south-east; and so one of them remarked that, as they had no compass to point out the exact direction, they could not be sure of taking it. The guest, enraged at being, as he supposed, thus trifled with by kago men, insisted on getting out and leaving them, but, finding that he had no *geta*, demanded where they were. The *kago* men replied that they had left his *geta* where he had taken them off, as was the custom. His reply can be better imagined than described.

To-day one rarely sees a *kago*, its use being limited chiefly to funerals for bearing the body of the dead. Some of the people, regretting the disappearance of the *kago*, have tried now and then to revive the use of it; and have had beautiful *norimono* made and themselves carried about the capital in them to attract the envy of the public, but to no effect. It, like many other old things, is doomed forever. The people, seeing these gentlemen's *kagos* going along the street, naturally thought they contained dead bodies and accordingly saluted them with due respect. Their proud but disappointed occupants tried by coughing and otherwise to convince the public that they were not dead, but the public only assumed that they were sick if still alive. Impatient at the failure of his patriotic purpose one of these gentlemen poked his head out of his *kago* and remarked: "Go on! I am not dead, but as well as any of you! No sick man either am I!"

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The pedestrian to whom the remarks were addressed, supposing the dead had come back to life, fled in terror along the street. But his companion was heard to remark: "He is not only sick, but mad in the bargain!" Thus the lovers of antiquarian things in modern Tokyo have been disappointed in their earnest efforts to revive old customs, and at the same time have made laughingstocks of themselves.

In traveling by water the people of old Yedo used what is known as the *yanebune*, or roofed-boat. They had also a kind of house-boat which was regarded somewhat superior to the roofed-boat. Up and down the canals of the city these picturesque boats plied, as well as down the Sumida river and out on the bay, much after the manner of the Venetian gondola. These boats had regular stations where they could always be found waiting to take a passenger, and some of them had comfortably furnished waiting rooms for the better classes. According to an old guide book of Yedo published in 1853 there were 165 of these landing places along the river and the bay front. The more popular of them were at Shiodome in Shiba, Yanagibashi in Asakusa and at Nihonbashi. The number of boatmen employed in this occupation was very large.

The wealthy citizens of Yedo took these boats for pleasure down the river or went to see the cherry blossoms in them; and when the weather was too warm they proved cool resorts as they betook themselves to retreats along the river. It was also a custom to go out moon-viewing in these boats in the autumn, and snow-viewing in winter. All kinds of dainties were provided for the guests to eat. Some used such boats to go to the theatre or to places of pleasure. Most of the best inns had landing places near them, where they welcomed their guests. The great, such as daimyos and their attendants, used to use these boats for giving entertainment to their friends; and these boat waiting-houses got the reputation of being inseparably associated with the gay quarters.

The hire of a boat and crew for one day seems very cheap to modern eyes, it being only about ¥1.50; yet according to the value of money at that time it was equal to 15 *yen* of our money to-day. The season *par excellence* for the boats was in cherry blossom time when great crowds went to Mukojima, as they still do, the present small petrol launches that ply on the river, having taken the place of the picturesque *yanebune* of old. In that day people knew nothing of such resorts as Hakone, Atami or Nikko. Such places did not exist so far as the public was concerned. The favourite gathering place was about Ryogoku bridge in Yedo. Whiling away the time there in house-boats was regarded as an ideal pleasure in season, the green blinds swaying in the breeze, as they shaded the gay lords and ladies behind them. Singing girls were there too to chant the ryme of the oars as the boatmen moved them, a favorite one of which songs was:

Fuke yo! Kawa-kaze!
Agare yo! Sudare;
Naka no o-kyaku no
Kao mita ya!

Gently blow, O river wind!
O blinds blow free;
I wish to see
The happy faces just behind;

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The pedestrian to whom the remarks were addressed, supposing the dead had come back to life, fled in terror along the street. But his companion was heard to exclaim: "He is not only sick, but mad in the bargain!" Thus the lovers of antiquarian things in modern Tokyo have been disappointed in their earnest efforts to revive old customs, and at the same time have made laughingstocks of themselves.

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Ruko yo! Kuwa-kuwa!
Ayase yo! Sadare:
Nada no o kwaku no
Kisomiha yau!

— —

(Gently blow, O river wind!
O blow, O blow, breeze;
I wish to see
The happy lines just behind;

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When two boats happened to cross and interrupt each other this ballad was all the more vigorously and persistently chanted. But to-day those Arcadian hours are fled to return no more; but human nature, being what it is, has invented other ways to have its fling. In old Yedo it *was* the rich that had the best of it, though there *was*, to be sure, a cheaper kind of boat for the poorer classes, if they could afford the extravagance. The poor had as a rule to be content with a kind of omnibus boat able to accommodate about ten persons, the smaller *chokkiyune* being at the disposal of those ambitious for a smaller company. Those old Yedo days were quieter than modern days; and the people, knowing nothing of the noise and bustle of electric car and automobile, were happy and took life easy. There was no hurry; people could take their time and try to live. Though that ancient fairyland has passed away, the Yedo folk have not abandoned the love of the river-boat; and still to-day, when weather and season permit, one may see crowds of gaily attired men and maidens moving out upon the stream, and on canal or bay, in swift motor-boats and petrol launches, and even a stray yawl, to see and enjoy the beauty of the season. These are but the surviving remnants of a universal custom that has for the most part passed away.

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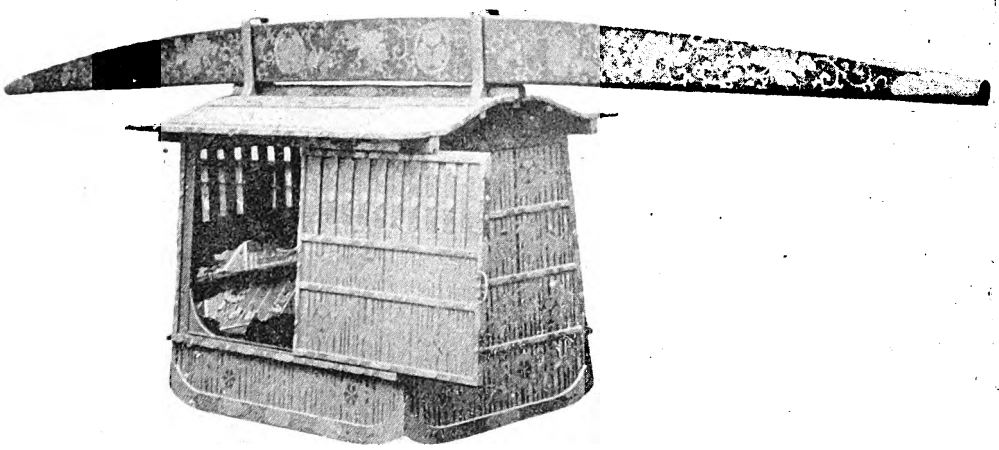

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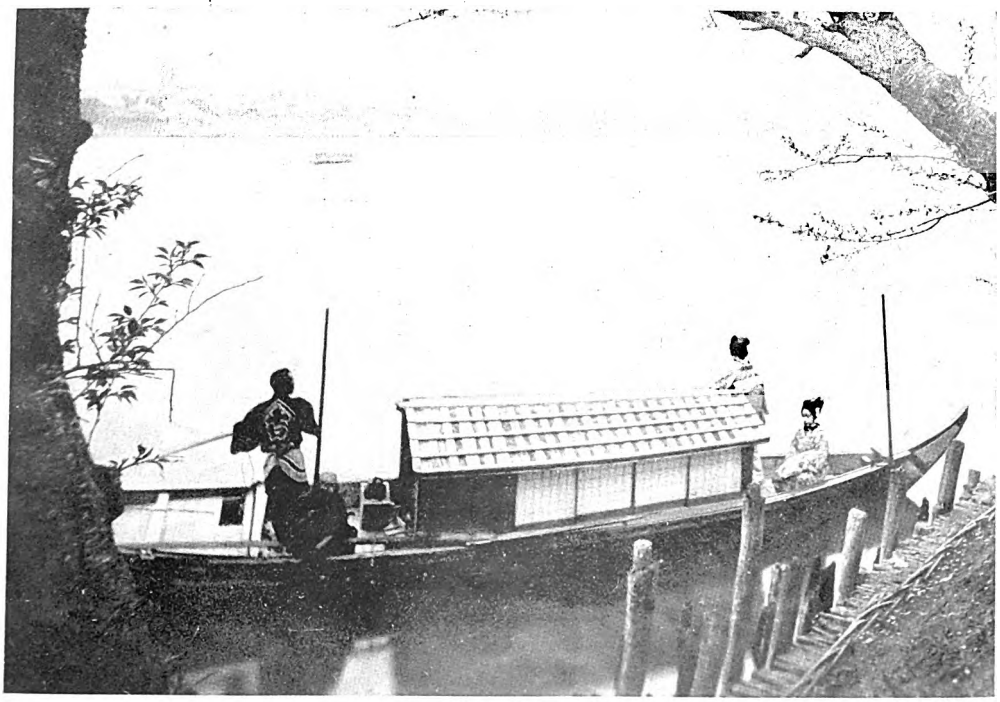

YANEBUNE

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THE HOJO FAMILY

By K. KUSAKARI

THE Hojo family, which supplied the shogunate with some able administrators for nine generations, had lived for centuries in the district of the same name, having descended from the renowned founder of the Taira clan, Sadamori. In the time of Tokimasa, the sixth head of the house from Sadamori, the famous Yoritomo fought against the house of Hojo and was defeated, Yoshitomo, the farther of Yoritomo, being slain in the conflict, while Yoritomo was taken prisoner and brought before Kiyomori, leader of the Taira clan. As the notorious prisoner was likely to prove a menace to the peace of his captor, Kiyomori wanted to kill him, but Kiyomori's mother requested that the life of the youthful hero be spared, as he resembled her lost son. Shigemori, the virtuous son of Kiyomori, also advised his father not to injure the prisoner, saying that that the prosperity of the House of Hojo depended not on the attitude of a prisoner but on the character of the members of the family. Ill deeds, he said, would destroy any house, no matter what precautions were taken.

So Yoritomo was banished to the province of Izu; and Tokimasa of Hojo and Ito of Izu were appointed to keep a watchful eye on him. Ito did his duty a little too strictly and treated the exile with severity. At first Yoritomo lived in the house of Ito, but was afterwards removed to the house of Tokimasa, where the eldest daughter fell in love with him. The romance was not hindered by the father, who treated Yoritomo with a lenient eye. Being a mere subordinate to his kinsman Kiyomori, Tokimasa had secret ambitions to somehow undo him through the agency of a master of tactics like Yoritomo.

It was no surprise, therefore, that when Yoritomo at last arose in rebellion against the Taira clan, Tokimasa of Hojo was privy to it and one of the more prominent advisers, Yoritomo finally succeeding in his scheme and becoming the first daimyo of the land and ultimately shogun. And the daughter of Tokimasa, the fair Masako shared the honors of her brilliant spouse. Thus the fortunes of Tokimasa were raised with the prosperity of his great son-in-law. Upon the death of Yoritomo, his wife, the daughter of Tokimasa, became the guardian of the her, Yoriiye, who was still under age, and who finally succeeded his father as shogun. This was the first case of a regency under the shogunate, and became a precedent. For Tokimasa, through his daughter, had full power over the government and in time succeeded in destroying the Taira clan.

Yoriiye, however, turned out to be a weakling, given to frivolity and dissipation; and he remained by Tokimasa, who was under great obligations to him. In the midst of this degeneracy a plot was formed to overthrow the government,

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but the leader, Hiki Yoshikazu, was attacked and killed, and the youth Yoriiye was imprisoned in the temple at Shuzenji in Izu, where he was finally slain by Tokimasa. And now Yoriiye's brother, Sanetomo, became the third shogun. But the wife of Tokimasa wished to make her son-in-law, Hiraga Tomomasa of the Mianomoto family, shogun and insisted on Tokimasa, her husband, taking steps to that end. But the plot being discovered, Hatakeyama, the mother of Sanetomo and daughter of Tokimasa, with the assistance of her brother, Yoshitoki, banished Tokimasa and his scheming wife to Hojo where they were kept in confinement, until the death of Tokimasa in 1215.

Thus it will be seen that though the conduct of Tokimasa was cunning and dangerous, it showed a shrewdness and statesmanship that indicated the family potentiality. Tokimasa being now out of the way, his son, Yoshitoki, became regent. He was a sly, reticent, deep-scheming sort of man, who exercised an iron rule. Under his wing he brought up Kuyyo, the son of Yoriiye, leading him to understand that Sanetomo was the murderer of his father, and not Tokimasa, as the public understood. In this way he hoped to stir up the spirit of revenge; and finally he was privy to the plot by which Kuyyo was enabled to slay Sanetomo the shogun, in the precincts of the Hachiman shrine at Kamakura. But no sooner was Sanetomo out of the way than Yoshitoki had Kuyyo seized as the murderer and executed. Thus the last of Yoritomo's descendants was wiped out and the main ambition of the Hojo family gratified.

But though the Hojo family was distantly related to the Taira clan it was yet too weak and indecisive for the daimyo of the empire to permit it to displace the Minamoto family whose influence now controlled the shogunate. Thus Yoshitoki's plan was to place a puppet in the seat of the shogun and himself to hold the real seat of authority. This scheme was actually carried out, the puppet always being removed when he showed any sign of independence. The first one to fill the unenviable position was Fujiwara Yoritsune, one of the Court nobles. At this time the Imperial Court at Kyoto was displaced with the Hojo family for trying to displace the Minamoto on whom the Emperor had conferred the shogunate. And in 1221 the Emperor, Gotoba, gave permission for the overthrow of the Hojo intrigue. The Imperial advisors, however, did not take into account the great military power of the Hojo ranks, and the forces of the Crown were disastrously defeated and the chief persons concerned all banished to the islands of Oki and Sado. In this way the Hojo family secured greater power than ever. Yoshitoki died in 1224 aged 62.

The eldest son, Yasutoki, now succeeded his father in the direction of affairs as Military Regent. He proved a most liberal and enlightened statesman, organizing a board of councillors for the management of affairs of state, and executing justice everywhere with marked impartiality. He neither sought titles for himself nor positions for his relatives. Once when he had to decide between two daimyo he did it offhand without any ceremony; and the one who lost was so angry that he threatened to rebel. Yasutoki's only reply was: "Can any one be a just judge who fears a rebel? Let him rebel, if he so wills: it is nothing

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to me!" On hearing this the recalcitrant daimyo grew afraid and subsided, swearing to the Regent that he never had any intention of revolting, In his old days Yasutoki still further distinguished himself in wisdom by promulgating 50 articles for the regulation of state affairs. In the year 1242 he passed away at the age of sixty.

Tokiuji, the eldest son of Yasutoki, now became regent, but hardly lived to be installed in office when he was in turn succeeded by his younger brother Tokiyori, who turned out to be a wise and admirable administrator, promoting the wellbeing of the peole. He lived in so plain a manner that once, when entertaining visitors with wine, he found there was no cake in the house, but he went himself to the kitchen and discovered a few pickles which he offered. He was too good for practical politics, however; and in a few years he resigned in favor of his son Tokimune and entered monastic life. In the garb of a monk he traveled all over the empire, observing the life and customs of officials and people alike, and left a record of his observations.

On one of these journeys he was storm-stayed in the snow at a small cottage where he sought a night's lodging. He was very cold and there was no fuel to make a fire to warm him; so the kind host, in honor of the priest, cut down the dwarf trees in his pots and made one. On observing this the visitor inquired into the condition of the family and was astonished to find that he was the guest of a former military chieftain, Sano Tsuneyo, who had been deprived of his estates. But, the old man went on to say, if the day ever came to get even with those who deprived him, he was ready, as might be seen by his weapons all polished and waiting for the day. The visitor said no more; but when he got back to Kamakura he brought about an uprising against those who had deprived old Sano of his estates, the latter joining the revolt and winning back his portion.

Thus the former regent lived a strange life, but a good one, being welcomed everywhere he went and much admired. He it was who built the great temple of Kenchoji at Kamakura; and when he died in 1263 at the age of 37 he was mourned by the whole nation, daimyos and people alike. After this, so many great men fell into the habit of becoming monks that a law had to be issued against it.

The next regent of the Hojo family, Tokimune, was a man of great daring and very fond of military life. It was in his time that the war-lord of China, Khubla Khan, attempted the invasion of Japan. At first China sent embassies demanding humiliating concessions and tribute, all of which were promptly rejected by the regent. And when in 1274 the forces of China attempted to invade Kyushu the combined forces of three daimyos were sufficient to scatter them. In 1281 they returned and tried to land at Hakata, but with the help of a typhoon were again defeated, few living to return to China. The regent died at the early age of 34, mourned by all the nation.

The eighth regent was Sadatoki, the older son of Tokimune; and happily he much resembled his father in character and wisdom. In 1292 he received an embassy from Korea advising the opening of relations with China, which he refused to entertain. After a few years he resigned and entered a monastry after the manner of the great Tokiyori, he too

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traveling all over the empire. In 1511 he died at the age of forty-one.

The eldest son of the retired Shogun became the ninth regent, his name being Yakitoki. He was not at all the man his father was, being dissolute, fond of dogfighting and theatres, and giving little or no attention to state affairs. Naturally under such a master the nation was plagued with corrupt officials. This alienated the whole country from the Hojo family. The Emperor Gokodjo, considering that something would have to be done to save the nation and the Imperial throne were matured. He determined at second ready to carry out the Imperial will and duly sent dispatches to the Shogun. When Takatoki realized that his opponents were upon him he committed suicide, choosing a Buddhist temple for the deed.

We have seen that at the outset political power fluctuated between the Taira and the Minamoto clans, the former gaining the mastery under the great Kiyomori, whose ascendancy for the Minamoto clan, who in turn were absorbed by the Hojo family, the creatures of the Taira clan. The Hojo were finally overthrown by Nitta Yoshisada of the Minamoto clan, owing to the weakness and wickedness of the last regent Taka-toki. Now the power was seized by the Ashikaga family, who also were of the Minamoto clan; and the Ashikaga shogunate was in time supplanted by Oda Nobunaga, a descendant of the Taira family again. Next came Hideyoshi who belonged to none of the great clans, belonging to humanity, as it was said. But the Tokugawa family who succeeded Hideyoshi were of the Minamoto clan. Thus for many centuries political power and prestige in Japan have fluctuated between two great families.

During the nine generals of Hojo dominancy Japan made some progress in civilization, especially in art and government. We have seen that during the Hojo regimen the cruel and cunning of the first two generation were followed by the soberly and wisdom of the next two, the family finally ending out in a wasting; but taken altogether, the merits of the family far surpass their demerits, judged by the standard of history. Not the clan motives and jealousies which have formed so large and potent an influence in Japanese history, still obtain to a great extent; and this will account for occurrences and movements that otherwise would by outsiders be misunderstood.

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HEIKE MONOGATARI

By F. YAMAZAKI

THE Kamakura period of Japanese history was characterized by an undertone of persistent melancholy that contrasted strongly with the merry-making, luxurious Heian age. The nation had been so exhausted by civil wars that the spirit of gayety had fled and men were everywhere at odds. Brothers had fought against brothers and relatives against relatives and strife was universal, until the great Yoritomo arose to put an end to the conflict by becoming head of the Minamoto clan and vanquishing the Heike.

Naturally the literature of the period took on a reflection of the time, being much more dark and pessimistic than that of the Heian period. The works of the former age were charged with artistic brilliance and optismistic perspective, and even women, such as the author of the Genji Monogatari, were prominent in literature. The style was flowery and the theme aesthetic while the spirit was hopeful. But the volumes that appeared in the Kamakura period were the works of Buddhist priests. The gay ladies and their courtiers of the Heian age had passed away and the priest and the sable scribe took up the pen; and in retirement from the world which was hated, proceeded to record their pessimistic impressions of all things mundane. Literature and art had given way before the sword and the soldier, and learning was forced to take refuge in monastries and hermitages. In fact the only persons of literary ability left were the monks.

The most representative literature of this period is given over to war-tales, the style being somewhat narrative, and peculiar to the time. The Heike Monogatari is one of those tales of battle. It portrays the rise and fall of the Heike or Taira clan, its merits and its defects, and the vicissitudes of human things, interspersed with varius episodes more or less exciting, revealing the valor and the tragedy that so much characterized the period of strife between the two great clans. About the same time appeared another work known as the Genpei Seisuiki, or The Vicissitudes of the Minamoto and the Taira Clans, which covers much the same ground. Some hold that the Heike Monogatari was written first and that the other narrative was brought forth to supply the defects of the former; and others again hold to the reverse opinion. Eminent Japanese scholars are still ranged on opposite sides in this controversy, each advancing weighty reasons for the side taken, but on the whole scholars incline to the priority of the Heike on account of its primitive elements.

Though the authors of both works are now unknown, the Heike is believed to have been the composition of Yukinaga, a governor of Shinano province; but as to date of writing no satisfactory oponion has been attempted, nor indeed any reliable evidence adduced. The book is

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HUNTE MONOGATARI

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supposed to have first appeared between the years 1319 and 1325, before the Great Movement.

In contrast, we already see the Italian Movement is mostly taken up with the rise and fall of the two great clans, as no long-kept Japan is ever turned until supremacy between two was at length decided. Neither one of the great contenders could be well divorced or dealt with without including the other. The accounts, however, so highly colored as to be well regarded for the most part fiction, like the literary works is none the less on this account.

The introduction opens with historical sections after the laudable manner, as for example: "The ball rolling in the room to remind the vanity of all human things, while the ash tree is a token of man's vicissitudes." This is all true, it may be explained, in an Indian tree, and always grows in dry ones of which withers with the other mentioned. "The proud cannot long stay" continues the narrative. "Victory is fleeting. Nothing in the world is permanent."

After which the writer proceeds to relate on the fortunes of the two great houses that form the story, beginning with Kiyomori the ancestral chief of the Taira clan, with some account of his father, Tadamori, as a contrast to the ascendancy of the more brilliant son. Kiyomori was the Napoleon, or perhaps still his three sons Shigemori, Munemori and Tomomori were all generals, and his fourth son, Shigehira, was appointed governor, his grandson, Koremori, becoming Adjutant-General of the Fourth part. Thus the Taira clan had the advantage of a unity of family, while Yoritomo [illegible] and [illegible]

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supposed to have first made its appearance between the years 1249 and 1255, a little before the Genji Monogatari.

In content, as already suggested, the Heike Monogatari is mostly taken up with the rise and fall of the two great clans that so long kept Japan in civil turmoil until supremacy between them was at length decided. Neither one of the great antagonists could be well described or dealt with without including the other. The accounts, however, are so highly colored as to be well regarded for the most part fiction. But the literary value is none the less on this account.

The introduction opens with historical reflections after the Buddhist manner, as for example: "The bell tolling in the temple sounds the vanity of all human things, while the sala tree is a token of man's vicissitude." The sala tree, it may be explained, is an Indian tree, and always grows in pairs, one of which withers while the other flourishes. "The proud cannot be always so," continues the narrative. "Everything is fluctuating; nothing in this world is permament."

After which the writer proceeds to dilate on the fortunes of the two great houses that form his theme, beginning with Kiyomori the ancestral chief of the Taira clan, with some account of his father, Tadamori, as a contrast to the ascendancy of the more brilliant son. Kiyomori was the *dajodaijin*, or premier; while his three sons, Shigemori, Munemori and Tomomori, were all generals, and his fourth son, Shigehira, was appointed treasurer, his grandson, Koremori, becoming Adjutant-General with the Fourth rank. Thus the Taira clan had the advantage of a great array of high officers to begin with. Out of the entire family at least 30 persons were entiled to audience with the Emperor; and the family had sixty more important officials scattered over the empire. No wonder that the authority of the chief of the Taira clan was supreme in the empire. His arrogance and his unrestrained conduct daily grew more overbearing. He clothed 300 youths in scarlet and sent them as spies through the land. They were to watch the actions of all detractors of their master's authority. All suspected persons were arrested and thrown into prison and their property confiscated. Such conduct drew forth the severest criticism and some even dared to arm for rebellion. Fujiwara Narichika once formed a league to crush the Heike family, but was detected before anything could be done and the leaders were beheaded and their followers banished.

At last the head of the Minamoto clan, Yorimasa, with the concurrence of an Imperial Prince, took steps for the checking of the tyrants, but they were also overwhelmed and most of their followers perished, the prince too being among the slain. Thus the Heike remained supreme and without a rival. Yet their day was coming and judgement but waited. After the death of Kiyomori their fortunes turned and decline set in. In his dying hours the great chieftain had sinister visions; he heard the tramp of armed men and laughed at them in delirium. Skeletons danced before his death-dimmed eyes, the frames of the thousands he had slain, phantoms of his murderous past.

Meanwhile, Yoritomo, the young chief of the Minamoto clan, had reached his majority, and was still in the province of Izu where he had been banished, The heroic priest, Mongaku, now prevailed on the youth to taken up the cause of his family and attack the declining Heike, and

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he had the permission of the Emperor to take the advised course. Whereupon he raised an army in the eastern provinces; and the Heike government at Kyoto made preparations to crush the rebellion, sending a host of thirty thousand men. They armies met at the river Fuji and the Heike were defeated and fled. At this moment Kiyomori was slowly burning away by fever in his bed at Kyoto, and only expressed the wish that he could see Yoritomo's head as a trophy ere he breathed his last. His last words were: 'Oh, for Yoritomo's head!' Thus the hero and tyrant passed away.

After the chieftain's death his son and his vassels did all in their power to replenish the declining fortunes of the family, but in vain. The descent was too rapid. Yoritomo and Yoshitsune together with Yoshinaka, were the ablest living warriors, nnd the cause of the Minamoto in their hands was sure of success. They soon put the Heike remnants to flight from the national capital. The final attack on the Heike was at their stronghold of Ichinotani near the present site of Kobe. Here Yoshitsune fought a fierce battle and the Heike family was no more. The narrative of the defeat, capture and death of the sons of the famous Heike chieftain is full of tragic pathos. Koremori, like Pompey, threw himself into the sea and reached the shores of Shikoku, but Yoshitsune pursued and completed on sea the victory he had seaied on land. The remnant that fled to the shores of Nagato was also swept into the sea. The Heike family was torn up root and branch. Oh, what a contrast! "That which was once raised to heaven, was now cast down to hell!"

Naturally the style of the Heike Monogatari is full of Buddhist forms of expression and Chinese idioms. A peculiar feature of the composition is that it manages to say the samurai were wounded without being cut, since it was disgraceful for a samurai to be cut, the active voice always being used. For example the writer always say, "he had his hand cut," instead of "his hand was cut," and so on. In old days this story was chanted to the strains of the *biwa*, the soldiers especially enjoying its recital by camp-fire. The instruments used in such recitals was known as the Heike *biwa*. The story left a profound impression on succeeding ages. The tunes used in its recital passed into the *yokyoku* drama of the Ashikaga period and so went on to influence Japanese music and drama even down to the days of the Tokugawa. The *biwa* finally developed into the *samisen*; and the war-story became the basis of various historical dramas, playwrights using it as they of Elizabethan England did the historcial tales of that country.

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SEA BIRDS

Awaji-shima

Kayou chidori no

Naku koe ni

Ikuyo nezame no

Suma no sekimori.

Between Awaji and the shore

The birds scream in their flight;

Full oft they've made the Suma Guard

Toss through a sleepless night,

Until the morning light.

Minamoto-no-Kanemasa (12th century)

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TOH: THE SPRING MAN

By YOYOGI KANJIN

IN Europe and America there is many a man who, after completing a higher education, succeeds in establishing himself in some profitable line of business or manufacture, and examples are more numerous still of men who succeed without any special education beyond the hard knocks of experience. In Japan such examples are so rare that when they *do* occur, as they are now more frequently doing, it may be taken as a sign of new blood infusing the old civilization and an omen of good for the empire.

If an examination were to be made to find out how many graduates of Japanese higher schools and universities had succeeded in achieving independence by dint of their own invention or skill the number would be extremely limited. It has in the past been somewhat discouraging to see how, after so much provision for higher and technical education, so few men have become successful merchants or manufacturers. When one does so succeed he shines in solitary splendor like a morning star. The general tendency for such men is to become employes rather than to venture out on independent enterprise. School graduates follow the line of least resistance.

One of this rare class is Mr. Kiyoshi Toh, the subject of this sketch. At first he, like the rest, started out as an employe and was getting a good salary; but he was of a spirit that could not content itself in a position that afforded little or no hope of development. So he abandoned what most young men of Japan would have regarded as a good start in life and struck out on a line of his own. He resolved to become a man of independent means and to achieve something in the way of manufactures. Of course he met with many difficulties on all sides but he persisted until they were overcome. Through indefatigable energy and resistless determination he followed his ambition until it was realized. To-day Toh is the happy proprietor of a factory of his own: a factory for making steel springs, the only one in Japan.

Toh had the foresight to percieve that the demand for steel springs was a growing and a permanent possibility. With the rapid development of steam and street railways, as well as carriage and automobile building, springs would be a constant necessity. Some of Mr. Toh's largest orders have come from the railway department; he made the springs of the Imperial train itself, which is reckoned the ideal of achievement. All the railways in Japan now use springs made by the Toh factory. Even the great Mitsui Bussan Kaisha is acting as agent for the Toh factory in Japan, Formosa and China.

The Toh spring factory employs at present only 150 hands, and turns out goods to the value of half a million *yen* a year, which is considered marvellous in view of the obstacles that have been encountered.

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TOBI: THE SPRING MAN

By YOSHIO KANAI

IN Europe and America there is many a man who, after completing a higher education, succeeds in establishing himself in some profitable line of business or manufacture, and examples are numerous still of men who succeed without any special education beyond the hard line of experience. In Japan such examples are so rare that when they occur, as they are now more frequently doing, it must be taken as a sign of new blood taking the old civilization and as an omen of good for the country.

If an examination were to be made into our new energy graduates of Japan's higher schools and universities, and into the method in achieving independence by their own invention or skill the result would be extremely startling. It has in the past been somewhat discouraging to see how little so much provision for higher and technical education, so long been in course, succeeded in producing men of manufacturers. When one does so succeed he shines in solitary splendor like a morning star. The general tendency for each man is to become employed rather than to venture out on independent enterprise. Seldom graduates follow the line of law resistance.

One of this rare class is Tobi Kiyoshi. It is the subject of this sketch. He first lay like the rest, started out to earn employment, getting a good salary, and be one of Japan's thousands of young men in a position that allowed little or no hope of development. So he decided and what most young men of Japan would have regarded as a good start in life and struck out on a line of his own. He resolved to become a man of independent means, and to achieve something in the way of manufacturing. Of course he met with many difficulties on all sides but he persisted until they were overcome. Through indomitable energy and resolute determination he followed his ambition until it was realized. To-day Tobi is the happy proprietor of a factory of his own: a factory for making steel springs—the only one in Japan.

Tobi had the foresight to perceive that the demand for steel springs was a growing one and a permanent possibility. With the rapid development of steam and electric railways, as well as carriage and automobile building, springs would be a constant necessity. Some of Mr. Tobi's largest orders have come from the railway department; he made the springs of the Imperial train itself, which is reckoned the ideal of excellence. All the rail ways in Japan now use springs made by the Tobi factory. Even the great Mitsui Bussan Kaisha is acting as agent for the Tobi factory in Japan, Formosa and China.

The Tobi spring factory employs at present only 150 hands, and turns out goods to the value of half a million yen a year, which is considered marvellous in view of the obstacles that have encountered.

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Toshi is a Tokyo man, born in Shibuya in 1874, his parents being in comfortable circumstances but not wealthy. He had his education to be deprived of in the usual way, and was brought up in a manner more than modest. After he had graduated by a family council that their second son, who was then in the Higher Technical School, after passing through which he found employment as an expert in the Kanagafushi Cotton Spinning Company, rising to the position of sub-manager in a year. From he became chief engineer in the Osaka Spinning Company of Okayama. After he was engaged in establishing the Japan Woolen Yarn Company of Tokyo, finally he became chief engineer of the Omagiyama Cotton Goods Company and when that firm amalgamated with the Fuji Spinning Company in 1905 Toshi was made expert of machinery and received a high salary.

In March 1904 a fire destroyed the factory and rendered all the costly imported machinery useless. In a short time all the machinery was replaced by some made in Japan, with the exception of certain special things which could not be had in this country. It was during the war with Russia and consequently difficult. The company was practically held up, all for want of spindles. The condemnation was great as huge orders from the army for cloth were pouring in awaiting fulfilment. The situation was trying for Toshi-kuni and he was hard put to it to be present at the station. He would see about the importation of spindles. He came up to Tokyo and the cotton cloth up and hammered out on his new machine.

After a month of hurry and worry there had been added a capital of only 1,000 yen, part of which was a bonus given him by the cotton company in return of his meritorious services. Three hundred yen he spent in putting up a building to serve for a factory, and two hundred more he put into machinery. For the secured cheapness by purchasing

[illegible] and there he commenced work with his own. In time he had spent all his little capital and was [illegible] in his struggle to keep [illegible]. He endeavored to secure the [illegible] of capitalists, but they were [illegible] to his ability, and in time he did not [illegible] to keep his family. No one was willing to risk capital in so new and untried a field. He got some friends [illegible] at this time from his foster-father, which tided him over the period of difficulty. Soon this [illegible] and he had to pay a part of his debts. His ambition was great but his health did not [illegible]. He went on making spurts [illegible] they were being fought. He had daily to witness the return of employés [illegible] and not to the standard, [illegible] was now breaking but he never [illegible] on, though he suffered much from insomnia. Several times he was on the verge of closing up, [illegible] his friends. Then his friends expected his [illegible] as a hopeless venture.

It was in this state [illegible] that he had the offer of a good position as [illegible] of a company in Hokkaido, but declined it, still determined to go on with his enterprise. He was [illegible] to move to the other, but he resisted with an iron will. For three years he went on in the face of all odds, obtaining enough to live on by the repair of old machinery. At last he had an order from the Military Head Dock Yard, which pronounced his work satisfactory, and thus his credit to the extent of [illegible] began and has since continued. Various other big companies soon began to take notice of the Toshi spinnings and to send in orders, among which was the Osaka Gas Manufacturing Company which is a great many sets of spinnings. His spinnings were now regarded as equal to the imported ones, and he could expand as he [illegible]. The Toshi factory received special appointment from the Imperial Railway Bureau to supply springs for its cars, and now success is assured.

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Toh is a Tokyo man, born in Shiba in 1872, his parents being in comfortable circumstances but not wealthy. He had the misfortune to be deprived of his father at the age of five, and was brought up by a kind and industrious mother. Later he was adopted by a family named Toh, as their second son, who sent him to the Higher Technical School, after passing through which he found employment as an expert in the Kanegafuchi Cotton Sprinning Company, rising to the position of sub-manager in a year. Then he became chief expert in the Mino Cotton Spinning Company of Okayama. Later he was engaged in establishing the Japan Woolen Yarn Company of Tokyo. Finally he became chief expert of the Onagigawa Cotton Goods Company; and when that firm amalgamated with the Fuji Spinning Company in 1903 Toh was made expert of machinery and textiles at a high salary.

In March 1904 a fire destroyed the factory and rendered all the costly imported machinery useless. In a short time all the machinery was replaced by some made in Japan, with the exception of certain steel springs which could not be had in this country. It was during the war with Russia and imports were difficult. The company was practically held up, all for want of springs. The embarrassment was great, as large orders from the army for cotton goods were awaiting fulfilment. The situation set young Toh thinking; and he resolved there and then to be master of the situation. He would set about the manufacture of springs. He gave up his position with the cotton company and launched out on his new venture.

After a month of study and investigation he had raised a capital of only 2,000 *yen*, part of which was a bonus given him by the cotton company in token of his meritorious services. Three hundred *yen* he spent in putting up a building to serve for a factory, and two hundred more he put into machinery. For a site he secured cheapness by reclaiming a bog near Tokyo; and there he commenced work with five men. In time he had spent all his little capital; and none would put enough faith in his springs to buy them. He endeavored to secure the interest of capitalists, but they were deaf to his entreaty, and at times he did not have the rice to feed his family. No one was willing to risk capital in so new and untried a field. He got some financial help at this time from his foster-father, which tided him over the period of difficulty. Soon this too was exhausted and he had to pawn some of his clothes. His anxiety was great but his faith did not fail. He went on making springs just as if they were being bought. He had daily to witness the return of samples sent back marked not up to the standard. His health was now breaking but his mind held on, though he suffered much from insomnia. Several times he was on the verge of closing up and giving up as a failure. Even his friends regarded his faith as a hopeless venture.

It was in this his darkest hour that he had the offer of a good position as manager of a company in Hokkaido, but declined it, still determined to go on with his enterprise. He was strongly advised to accept the offer, but he resisted with an iron will. For three years he went on in the face of all odds, obtaining enough to live on by the repair of old machinery. At last he had an order from the Mitsu Bishi Dock Yard, which pronounced his work satisfatory, and thus his ascent to the heaven of triumph began and has since continued. Various other big companies soon began to take notice of the Toh springs and to send in orders, among which was the Osaka Car Manufacturing Company, which uses a great many steel springs. His springs were now regarded as equal to the imported ones, and he could expand so as to fill orders. The Toh factory received special appointment from the Imperial Railway Bureau to supply springs for its cars, and now success is assured.

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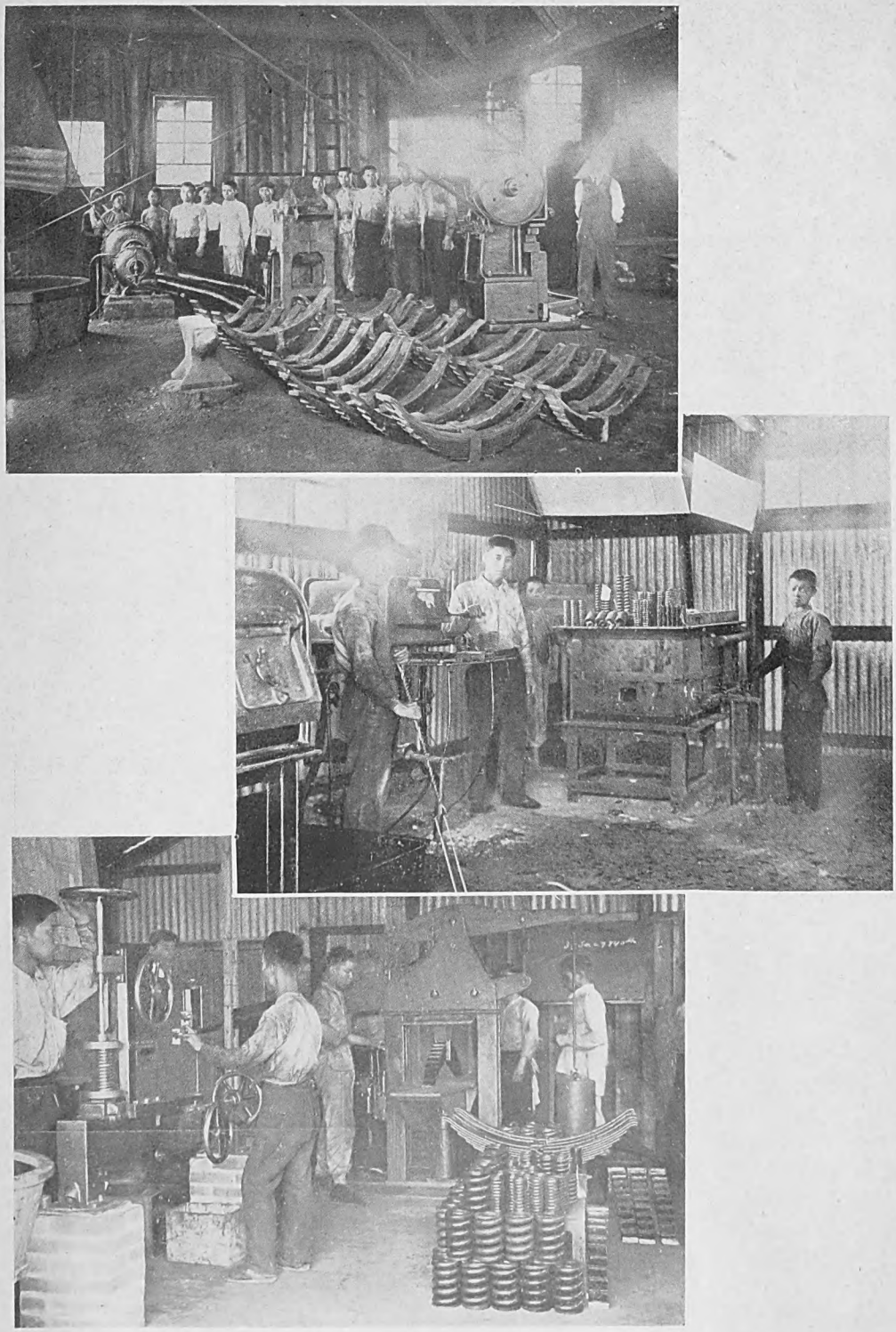

SPRING FACTORY OF MR. KIYOSHI TOH

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JAPAN IN THE PHILIPPINES

By. Dr. K. MIYAMA

DURING the month of October last I made a tour of inspection in the Philippines for commercial purposes, and to see how the Japanese there were getting on. From Manila I proceeded southward to Mindanao where Japanese development is most noticeable, and returned by Luzon and saw the great hemp fields in the agricultual districts of the south-east. Finally I went through the sugar plantations on the way to Ilolio. In the matter of trade, of course, America takes the first place in the islands; and next in turn come England, Japan and Germany. Japan which occupies a geographical advantage over her rivals, has nevertheless been able to surpass only Germany and China in the trade of the islands. I refer chiefly to exports to the islands; but in the matter of imports from the islands America outshines all others by far. A considerable quantity of Japanese goods goes into the interior of the islands, though the customs returns do not appear so promissing, for our trade. This may, perhaps, be due to the fact that Japanese goods are often imported by the Filipinos under the name of Chinese goods, by way of Hongkong. With the exception of the Mitsui Company and the Ito Company of Osaka, the Japanese firms in the Philippines are weak in capital and only engage in petty retail transactions. This is especially so in the interior, where the Chinese monopolize most of the trade. These Chinese traders, in constant communication with their agents in the ports, penetrate into the most inland regions, catering even to those in only a state of semi-civilization. The Japanese traders have not proved sufficiently adventurous for this. The Chinese have been thus carrying on their trade for centuries and now exercise an influence on the natives, with which no rivals can well compete. If the Japanese are to succeed in invading the Chinese market in the Philippines they will have to show a great deal more determination than has as yet been apparent.

The Chinese methods of trade are peculiar. They rent small upper-storey rooms in Manila where they act as agents in importing their goods; and with the goods they proceed in small steamers through the islands calling at various ports, where they sell their goods and buy what the natives have to offer. These traders live on the boats, paying for their meals but not for their passage, as they follow their goods, attending to them like the boat's crew. The fare appears to be included in the freight. The shipping companies welcome these traders, as they always ensure a cargo for the boats. Into this method of trade the Japanese have not yet dared to venture.

The most striking phases of Japanese development are in the direction of agriculture, their influence being particularly prominent in Dabao in Mindanao, where soil and climate are especially favorable. Three miles from Dabao there is a village called Jaromo, where from the coast to

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JAPAN IN THE PHILIPPINES

By Dr. D. PRYER

DURING the month of October last I made a tour of inspection in the Philippines for commercial purposes, and to see how the Japanese there were getting on. From Manila I proceeded southward to Zamboanga, where Japanese development is most conspicuous, and returned by Iloilo and Cebu, the principal ports in the agricultural district of the Visayas. Finally I went through the same provinces on the way to Iloilo. In the course of my journey, Amoy, Swatow, and the Pescadores, in the Formosa Channel, which I visited on the return voyage, but in the main of Japan and the islands. Altogether, including all sorts of boats, I made a considerable quantity of Japanese goods, through the agency of Japanese, though the actual business was not always so particular, for one reason or another, perhaps, due to the fact that Japanese goods are often imported by the Filipinos under the name of Chinese goods, by way of Hongkong. With the exception of the ports of Davao and the Bo Company of Cebu, the Japanese firms in the Philippines are weak in capital and only engage in petty retail transactions. This is especially so in the provinces, where the Chinese monopolize most of the trade. The Chinese, being in constant communication with their countrymen in the ports, penetrate into the most inland regions, a feature even to those in only a state of moderate finance. The Japanese traders have not proved satisfactorily adventurous for this. The Chinese have on the contrary practised an influence on the natives, with which no rivals can well compete. If the Japanese are to succeed in invading the Chinese market in the Philippines they will have to show a great deal more determination than has as yet been apparent.

The Chinese methods of trade are peculiar. They rent small upper-storey premises in Manila where they act as agents in importing their goods, and with the goods they invested in small stores throughout the islands, selling at various towns. There they sell their goods and buy what the natives have to sell. There is also the practice of buying for their goods but not their produce, as they follow their goods, according to the needs of the districts they visit. The Japanese appear to be limited in the articles they sell, but they always have a cargo for the locality they are about to visit.

The most striking phrase of Japanese development in the direction of agricultural and their adherence being particularly noticeable in Davao, Mindanao, where the soil and climate are especially favored. Three miles to the Davao there is a village called Japonez, where from the coast to

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the hills there is a large Japanese population of hemp planters. Here there are eight Japanese companies dealing in hemp, the largest being the Ota Kogyo Kaisha, with a capital of some ¥500,000. At Jolo, a small island where pearl fisheries are carried on, there is also a prosperous Japanese colony, who fish by diving. These are chiefly seamen from the province of Kii in Japan. There are Japanese scattered more or less among all the interior ports of the islands, acting as barbers, carpenters and petty merchants of one kind or another. In the two centers named, the Japanese are most numerous and successful, but on the whole they occupy a very inferior position in the trade and development of the Philippines. As Japanese steamers now call at Samboanca the Japanese are able to get supplies from home, which is a great convenience to them.

The anti-Japanese sentiment so lamentably frequent in parts of the United States proper, happily finds no place as yet in the Philippines. The natives, suffering to some extent from white oppression, have little real respect for their masters, nor have they much for the cunning Chinese whose ways they do not like. In fact there seems everywhere to prevail a warmer friendship for the Japanese than for any other race, even the savages showing them kindness. Thus both the American authorities and the natives welcome the Japanese and treat them with due consideration. The authorities are specially anxious to introduce more labor from Japan, as the Japanese prove more satisfactory in this respect than do the natives. The white hemp companies utilize Japanese labor as far as they can, with very satisfactory results. Thus the demand for Japanese labor in the Philippines is almost unlimited at present. New plantations are always being created; and the new industry of *abaca* promises a phenomenal development that will still further increase the demand for labor.

Of the annual export of ¥46,000,000 worth of goods from the islands, about ¥3,600,000 worth goes to Japan. One of the largest products of the islands is copra; and in spite of the keen rivalry in Java and Hawaii, Mindanao occupies only second place as a source of this product, turning out one fourth of the world's total. Were it not for the high rate of wages paid, the Philippines would occupy a still more prominent place as a source of copra. Of the annual output of copra, valued at about ¥23,000,000, Japan takes exports to the value of only ¥170,000; but France takes as much as ¥14,000,000 worth. The next most important output is brown sugar reaching an annual value of ¥17,000,000. In the production of pearls the Japanese lead, as they are the most fearless and skilful divers; indeed they now almost monopolize this enterprise. One big Japanese company has forty-three boats and fishes by machinery. But the business is now suffering from depression caused by the war in Europe. Most of the profit is made from the shells, which are used for making pearl buttons, pearls themselves being rarely found; but when one is obtained, the profit, of course, is great.

Owing to customs duty the imports from Japan are not large, the chief items being coal, which competes well with that from Australia, owing to less freight; and cotton yarns and fabrics, more especially cotton underwear. The native women prefer German dyed cottons for waists, as well as red cotton yarns for other purposes. There is no reason now why Japan should not supply to the Filipinos what was formerly supplied by Germany. There is a great demand for Japanese matches in the islands, most of this import going through the Mitsui Company. There is a good demand in the islands for cement and leather goods of all kinds. Most of the shoes worn are imported from the United States, but the natives have wide feet, to which shoes made in Japan are more adapted. Shoes which sell in Japan for 4 yen a pair, sell for 9 yen a pair in the Philippines. There is plenty of room for development in trade between Japan and the islands. At present many things which are going to waste in the Philippines, could be very profitably exported to Japan and made good use of. Also, Japan would import much raw material from there, and after turning it into manufactures, could export them abroad.

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O-FUJI OF NAMIKI

IN an old *joruri* play entitled Reigen Miyatogawa by Fūrai Sanjin, appears an interesting female character named O-Fuji San. She was the daughter of one, Higuma, a feudal lord of Toshima. Her father had come to an untimely end through some accident in which he lost the sacred image of the god Kanzeon, which had been entrusted to his care by his liege lord, Nakatomi of Shin, and for the offence he was obliged to commit *harakiri*. The fate of the father brought the family, especially his three sons, Hamanari, Takenari and Tomonari, to proverty in an endless effort to find and restore the lost image.

In their long search for the lost treasure they heard that on the Miyatogawa, the present Sumida river, a mysterious light was seen, which night after night astonished the inhabitants of the district. The three brothers began to fancy that perhaps the light was caused by the presence of some sacred object beneath the waters, and in the guise of fishermen they set about making investigations. They came to the spot with nets and other gear and began to explore the bottom of the river.

On the banks of the stream, near that place, under a row of trees known as *namiki*, a fair maid kept a little shop; and her name was O-Fuji San. The girl, it appears, did not exist for the sole purpose of commerce, for in the rooms of her tiny house she sheltered a mysterious woman, who was the betrothed lady of the great Nakatomi, who there lay concealed from the world. The hidden lady longed for the day when she would be taken to her spouse, and in this desire the young O-Fuji sympathized; for she herself too had a lover whom circumstance prevented from marrying her. Consequently they had much in common as they talked from time to time over their unhappy lot.

One day a strolling minstrel came to the door of the cottage and O-Fuji went to the door to receive him. He was dressed in the garb of a *komusô*, a kind of religious order, with a hat that covered

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O-HUJI OF MAMIDO

A POUND FOR HIROSHI

IN an old Jewry play entitled Prejudice Mitigated by Moral Sentiment, appears an interesting female character named O-Huji Sun. She was the daughter of one Tigurna, a feudal lord of Tosshiu. Her father had come to an untimely end through some accident in which he lost the sacred image of the god Kannon, which had been entrusted to his care by his liege lord, Nidenori of Ishiu, and for the offence he was obliged to commit *harakiri*. The fate of the latter brought the family, especially his three young Tigurnas, Takenori and Tomonori, to poverty in an endless effort to find and restore the lost image.

In their long search for the lost treasure they heard that on the Mizudogawa, the present Sumida river, a mysterious light was seen, which night after night astonished the inhabitants of the district. The three brothers began to fancy that perhaps the light was caused by the presence of some sacred object beneath the waters, and in the guise of fishermen they set about making investigations. They came to the spot with nets and other gear and began to explore the bottom of the river.

On the bank of the stream, near that place, under a row of trees known as *sawara*, a fair maid kept a little shop and her name was O-Huji Sun. The girl, it appears, did not exist for the sole purpose of commerce, for in the course of her busy hours she sheltered a two orphan women, who was the betrothed lady of the great Nidenori, who there lay concealed from the world. The hidden lady longed for the day when she would be taken to her spouse, and in this desire the young O-Huji sympathized; for she herself too had a lover with an circumstances prevented from marrying her. Consequently they had much in common as they talked from time to time over their unhappy lot.

One day a strolling minstrel came to the door of the cottage and O-Huji went to the door to receive him. He was dressed in the garb of a *komuso*, a kind of religious order, with a hat that covered

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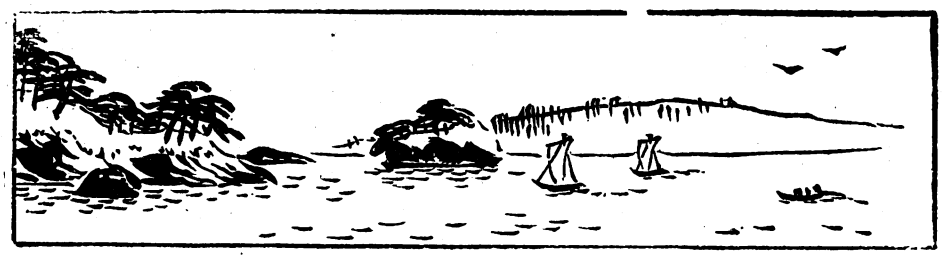
his face. From a glimpse stolen as he happened to tip the hat to one side O-Fuji knew that the visitor was no other than her own lover; and as both broke into simultaneous recognition they fell down in a burst of joyful tears. This caused some sensation within, and the hidden lady, Ayauta, appeared upon the sceen. This but increased the complications, for the man was, as a matter of fact, the great Nakatomi, the lover of the lady Ayauta.

There was now much room for jealousy and recrimination; and it must be admitted that all sides to the issue gave way to it. As to the ladies, neither side would give in: both wanted the man. As for Nakatomi he knew not whether he was a rose between two thorns or a thorn between two roses, but he decided that he was between a cherry and a plum blossom, whatever he himself might be. Now it is the hardest thing in the world for a real Japanese to decide between the cherry and the plum blossom. While the row was in process who should come along but Takenari with the lost Buddhist image in his arms, rejoicing over his luck in having recovered it.

His feelings can better be imagined than described as he recognized his lord Nakatomi and the betrothed Ayauta; and on producing the image Takenari insisted that the moment was to sacred for so public a place, so he asked the lord and lady to come with him into a private room, to the exasperation of O-Fuji San. Takenari tried to console and soothe her, but she would not be comforted. In order to settle the matter for the moment Takenari took O-Fuji and bound her with strong cord to a wisteria vine, warning her to keep the peace until he set her free. Then he left the happy couple to themselves and went for his brothers.

During Takenari's absence a fellow came along, who was looking for Nakatomi to assassinate him. O-Fuji gave him the wink and he rushed into the room where the pair were enjoying themselves and soon returned carrying the head of Nakatomi in his hands. O-Fuji, on seeing the head of her lover, grew frantic and breaking her bonds, got free. The three brothers now appear, and while they are all talking over the unhappy circumstances, and preparing to flee for their lives, who should appear but Nakatomi. It seems that the image of the god had so worked that the robber took its head instead of Nakatomi's, he himself being unharmed. The fellow who had attempted the assassination of Nakatomi was captured and the image restored; and finanlly a great temple was erected to receive it, that temple being the present Kanzeon at Asakusa. Nakatomi and Ayauta were happily married and O-Fuji, unable to live out of the sight of her lover, sought refuge as a servant in his house.



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ANNUAL MEETING OF JAPAN RED CROSS SOCIETY

FOREIGNERS ON THE WAY TO IMPERIAL CHERRY BLOSSOM PARTY

VIEWING AZALEA BLOSSOMS

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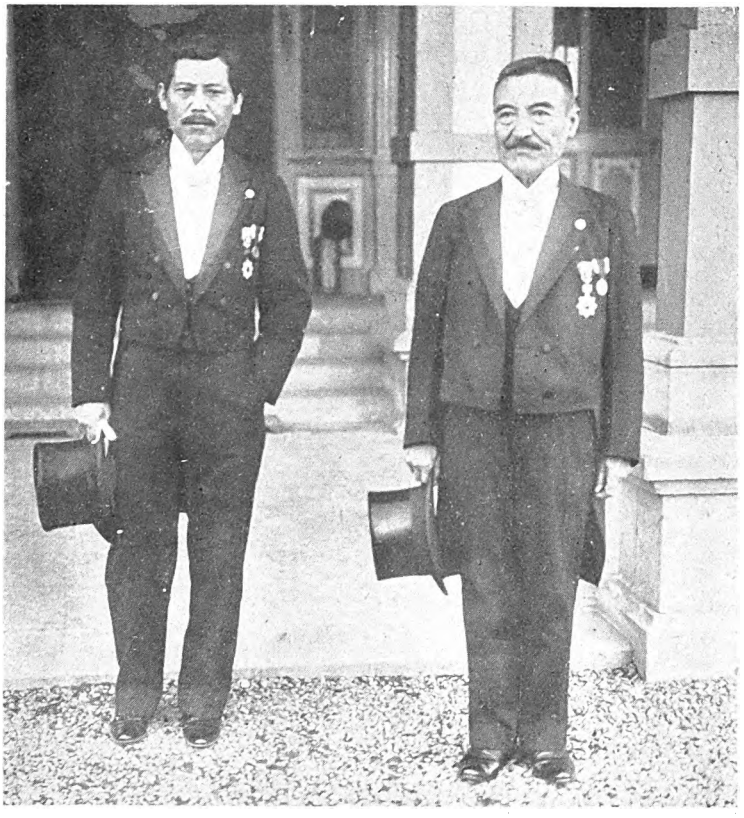
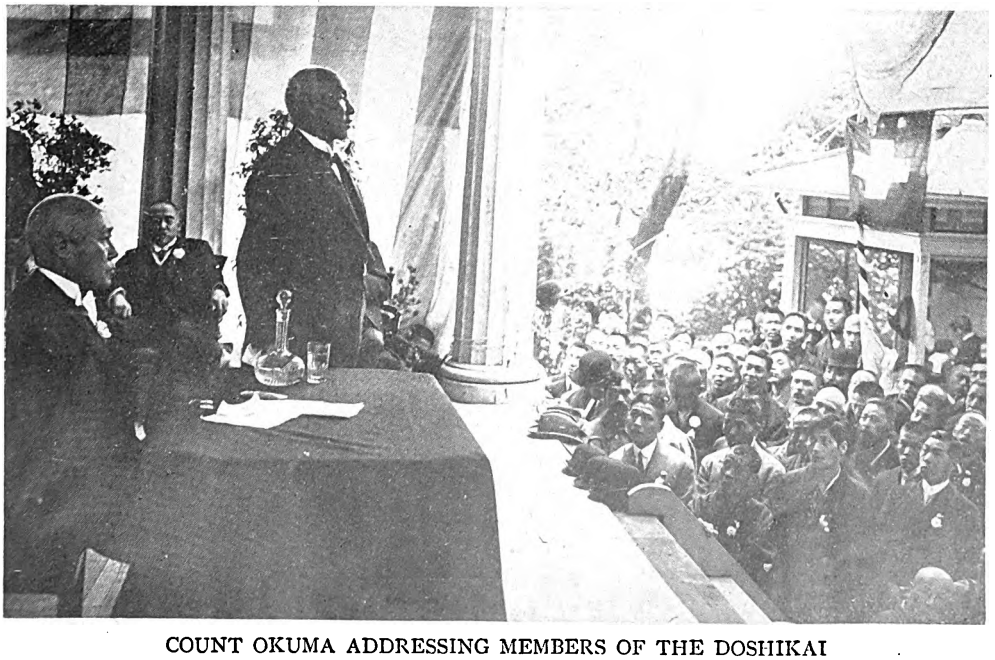


(RIGHT) THE HON. SABURO SHIMADA, NEW PRESIDENT OF THE JAPANESE LOWER HOUSE
(LEFT) DR. TAKUZO HANAI, NEW VICE-PRESIDENT



COUNT OKUMA ADDRESSING MEMBERS OF THE DOSHIKAI

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WEDDING OF T. I. H. PRINCE AND PRINCESS HIGASHI-KUNI

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Peace

The peaceful outcome of Japan's long-drawn-out negotiations with China was sincerely welcomed by every friend of the empire as well as by every lover of humanity and peace. The government is blamed by the jingo element for not pressing its original demands on Pekin to the utmost; but there is no doubt that if the authorities preferred popular opinion to international interests, Japan's way would be made all the harder for the future. It is evident to all observing minds that the best friends of Japan have been and still are the Anglo-Saxon peoples. Certainly they have done more for her than have any other nations; and they in no wise desire to change their attitude unless compelled. The great cataclysm in Europe has brought the nations to a point where they must side with militarism or humanism. Japan has already cast in her lot with the humanists. It is now too late to repent her course no matter how the jingoists may cry out for aggression despite the world. And we believe that in thus casting in her lot with the Allies Japan has taken the wiser way and chosen the better part. The Elder Statesmen are criticised and discredited by the jingoists, but it is to the principles represented by these venerable survivals of the old Japan that the empire owes its present strength and greatness. The *Genro* are carrying on what Meiji Tenno lived for and left to Japan as her noblest inheritance. In consulting the Elder Statesmen the present Emperor is walking in the footsteps of his great Father, a course which commands the reverence, admiration and loyal support of the whole nation. And it commands the sympathy and assistance of both Great Britain and America which surely no sane nation would despise. In concluding her negotiations with helpless China as she has done, Japan shows that her attitude toward peace and fairness is correct, and just what her best friends would wish it to be, and thus she justifies their policy in determining to see that Japan gets fair play in the international scramble. In this day and generation no nation, however great or small, is absolutely independent; and it is a great thing for a nation to know that those it has to depend upon are dependable.

The Genro

In an article demanding the abolition of the Elder Statesmen's conference, the *Tokyo Asahi* points out the danger of leaving grave questions of State to the decision of a few men. The journal is persuaded that the final abandonment of Group 5 of the demands upon China was due to objections raised by the Elder Statesmen. When they came forward with those objections, the Ministry had either to bow before them

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CURRENT JAPANESE THOUGHT.

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or resign in a body. A resignation would have thrown the country into a dangerous state of political confusion, besides making a bad mess of the Chinese negotiations. The Government, as the *Asahi* surmises, was thus obliged to submit to the dictation of the Elder Statesmen. If the Elder Statesmen are to be obeyed in all important questions of state, then the Government ceases to be national. Instead ours will become a Government by a few old men, who can set at defiance the views of a majority of representatives elected by the people and of the Administration representing that majority. More importance must be attached to the public opinion of the country than to the contentions of two or three Elder Statesmen. What if they should lead the country to diplomatic failure? The journal urges that the Okuma Government which won a great victory in the general election, should have the courage to end the Elder Statesmen's conference.

Germany

Commenting upon the sinking of the Lusitania by a German submarine without warning, the *Tokyo Asahi* condemns the act of the Germans as barbarous and totally incompatible with any degree of civilization. The war in Europe has now become a war of civilization against barbarism. Germany has completely ignored the principles and usages which have been built up in the course of several hundreds of years by noble efforts of wise rulers, prudent statesmen, philanthropists, religionists, scholars and politicians for the purpose of promoting the welfare of humanity. Should Germany be allowed to come out victorious in the present war, the world will be brought under the rule of might, and civilization and the principles of humanity will be utterly destroyed. Human society will then revert to a state of savagery as at the primitive stage of its existence. Germany as the destroyer of civilization is a common enemy of the world, and the utmost efforts should be made to destroy its power.

William Elliot Griffis

All interested in Japan are more or less familiar with the works of Dr. William Elliot Griffis, than whom no one has done more to promote a better understanding between the East and the West. His "Mikado's Fmpire," written some years ago when he was a professor in Japanese government colleges, and ever since kept up to date, is still one of the great standard works on this country. The volumes written by him on Japanese history as well as his volume on the history of Korea, are also appreciated by a wide circle of readers, while his biographies of Drs. Verbeck, Hepburn and Brown, the pioneers of western learning in Japan, give one some adequate idea of how much America has done for the Land of the Rising Sun.

The man who Opened Japan

The latest volume from the pen of Dr. Griffis is a biography of Millard Fillmore, the President of the United States who sent Commodore Perry to negotiate a treaty of amity and intercourse with Japan. The book is not only a well written record of the life of an interesting and noble personality, but a valuable resume of early relations between Japan and the United States. From hundreds of printed books and public documents in America, Europe and Japan, and from forty or more volumes of President Fillmore's own collection of manuscript letters received during his presidency, as well as from other important

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authoritative sources, including the testimony of those who knew the President personally and the boyhood reminiscences of Dr. Griffis himself, the author has constructed this story of the thirteenth president of the United States. The book should prove of special interests to the Japanese themselves, many of whom even still misunderstand the motive of the United States in sending Perry on the mission to Japan. In spite of opinions that have been expressed to the contrary in Japan, Dr. Griffis shows conclusively that when Commodore Perry was despatched by the American Government to Japan, his orders from the President were: Use no force unless attacked, and make sure to give no cause for attack!

Big Things

Americans have often been chided for their undue love of big things; and strange to say it was their love of whales that first brought them into close contact with Japan. The American whale fisheries of the early and middle part of the 19th century were of valuable and enormous extent, and some of the more alluring grounds were in the seas about Japan. Naturally in the small ships of those days shipwrecks were frequent; and when the American sailors were cast ashore in Japan they did not meet with very humane treatment. As this attitude toward them continued, the Washington Government resolved to send a mission to Japan to arrange for a proper treatment of American citziens finding themselves in this country. As it was too far for the American whale fishers to go to Hawaii for reprovisioning and repairs they wanted to obtain such privileges in Japan, but the Japanese would not suffer them to land, imprisoning even those having the misfortune to be cast ashore. Hence the Perry Mission, which was designed to negotiate a treaty of amity and reciprocal treatment for the citizens of both countries engaged in lawful business in either country. Dr. Griffis' treatment of this aspect of the case is well worth reading, if one would grasp the motives and significance of Commodore Perry's visit to Japan. It is especially illuminating at a time when some are endeavoring to have us believe that American policy toward Japan is changing.

America and the Far East

Continuing its articles on the United States in the Far East, the *Osaka Asahi* says the Democratic party, unlike the Republican, is free from imperialism. But it is a mistake to regard it as a party of retiring policy in foreign relations. President Wilson helped Carranza to drive out Huerta, and then befriended Villa to repress Carranza. That may have been a necessity to America; but certainly it is not justice. So may it be said of the Philippines Bill in its latest phase, in which nothing is said any longer of the islands' independence. Or take the Ship Purchase Bill, which is at variance with Democratic principles. In short the Americans are a branch of the Anglo-Saxons most hightly developed in commercial instincts and their "dollar diplomacy" is really the flower of their national characteristics. The Republicans are more fit to give free play to this instinct. It was the Taft-Roosevelt dispute that brought about the late Democratic victory. They are already regaining their lost ground. When the Republicans again return to power, there will be a striking renewal of American activity in China. This will mean a vast

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increase in the points of contact between Japan and the United States, thus increasing the chances of a collision between them. Many Americans have spoken of a Japanese Monroe Doctrine; but Japan has neither the ambition nor power to enforce any such doctrine on the Asiatic continent, as America does her own on the two Americas. Indeed America is steadily establishing herself in China through the Huai River Conservancy scheme and the Standard's Shensi oil field concession. There is then a possibility of Japanese interests coming into direct touch with those of America in China. They have practically done so with those of Great Britain. However these are questions of interests; and compromises will be possible also through interests. The fact remains, however, China will henceforth become a stage of activity for Japan, England and America. Any one of the three may be octracised by the other two; but in that case the isolated one would bring in a new element to strengthen itself and there may be a disturbance of peace in the Far East. The three should then endeavour to work together and uphold peace. In any case, whether we will or will not, America is going to be one of three factors for the development of China, and it is important, says the Osaka journal, that Japan shape her future accordingly.

Nationalism Versus Internationalism

In a recent number of the *Shinjin* Baron Yoshiro Sakatani contributes a very interesting article on the changes that the great war in Europe may bring about in Japan. He says that thinking men as a rule argue that militarism and nationalism will gradually increase, and that, therefore, Japan ought to strengthen her armaments, cultivate nationalistic principles among the people, and plan to expand the Japanese race by means of force; in other words, to follow the example of the German empire. But Baron Sakatani is of a different opinion. He believes that the present cataclysm in Europe was not started simply by the assassination of the Austrarian Crown Prince. Civilized nations no longer go to war for the acts of lunatics, or such causes as rejected proposals of marriage, rivalries for the succession to a throne, religious differences of political squabbles. The great cause of all war is conflict of interests, and of no war more so than the present one. England and France had numerous colonies in various parts of the world, while Germany had only a few. When Germany, because of her increasing population, attempted to expand, she was blocked by England. Thereupon she set about perfecting her armaments, studying the arts, sciences and military tactics in all their phases, and zealously prepared for the war she foresaw to be inevitable, firmly resolved to carry out her long-cherished purpose to take a long stride forward in the world. How efficient she made herself can be judged by the fact that though surrounded by so many valiant foes, she has not yet permitted them to advance one step into her territory.

Provision Against War

Since, as I have said, all war arises from a conflict of interests, it will be all the more possible in future to make provision against war. Dumbfounded by the awful and inhuman spectacle of nearly ten millions of soldiers butchering one another with the weapons of the most advanced civilization, people feel as never before that war is savage

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and inhuman and a hindrance to the progress of humanity. Hence after the war there will undoubtedly arise an unprecedented desire to settle all conflicting interests without resort to arms. On the supposition that Germany triumphs, what I suggest would no doubt be improbable; but if the Allies win (and they cannot afford to let Germany get the better of them) the relations between European countries will eventually change for the better. Learning that by each shutting itself up in its own little world and enter ing into close competition with others in armaments and diplomacy, not only disturbs mutual tranquility but injures the the progress of world-civilization generally, they will be induced to emulate each other in the principles of peace and humanity. This may seem but theory; yet as a matter of fact all the greatest leaders of European thought are united even now that armamental rivalry must give place to economic rivalry, and that in future the Powers will never permit expansion on the German model. The selfish, militarist and nationalistic policy, being a decided hindrance to the world's progress, will lose its influence and be displaced by the humane ideas of internationalism and pacificism.

Japan's Foreign Policy

If this estimate of the post-bellum situation by the leading minds of Europe and America (except the military authorities, whose opinions may be disregarded) is correct, then I think that the principles and policy to be adopted by our Empire of Japan become self-evident. For our country to cling more firmly to militarism and incline only to nationalistic and racial ideals with a view to being regarded as leader of the Orient, would be taking precisely the same stand that Germany has taken, and would be going counter to the current of the present world's history. To say nothing of ideals, politics and diplomacy, we should not only fall into a distressing state of isolation commercially, but we might lose the world's good-will and, becoming a Germany in the Orient, be attacked by the Powers on all sides. In that case, our country could not like Germany imperturbably demonstrate our superiority to our foes in front and behind. People of penetration are not needed to tell us that the progress and prosperity that we have attained during the past fifty years would receive a set back. In short, I believe that we Japanese must make up our mind that we are approaching a juncture when we must decisively change our national policy. Sooner or later the time will be upon us when we must exchange the almightiness of the state and militarism for universal fraternalism and pacificism.

Militarism Must Go

Now changing the national policy is an experience that our ancestors have had any number of times. For example, in the latter part of the Tokugawa regime both the Emperor and the Tycoon's government took an anti-foreign attitude. But it was impossible to resist successfully the trend of the times, and the exclusive, anti-foreign policy of several hundred years' standing was given up for the policy of opening up the country and welcoming progress. Had this change not been made, probably our country would not be what it is now. I think that Japan of the present day has arrived at a time when a second revolution, as it were, is necessary. In other words, I believe our country must abandon the

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and Japanese and a total loss to the people at large. Hence after the war there will undoubtedly arise an unprecedented desire to trade and commerce with Germany, and we should be no longer able to say that Germany was the enemy of the world. Germany would be the friend of Japan, and we might see the world's goodwill and sympathy for Germany in the future be shared by the Powers on all sides. In that case our country would not like Germany to be absolutely dismantled or completely to lose face in front and behind. Japan's position would not be easy if she were to fail to lead the people in their new course. Judging the present state of affairs, I believe that we are going to have a period when we must decisively change our national policy. Sooner or later the time will be ripe for us to make our national policy. Sooner or later the time will be ripe for us to make our national policy. Sooner or later the time will be ripe for us to make

policy it has followed hitherto, namely the defination of the arts and militarism, and make universal brotherhood and humanity the great principles of its administration.

True Ideals of Loyalty

Some will argue that emphasizing international relations would give rise to dangerous thought and impair the existence of the country, is groundless. To cling to nationalism and militarism without regard to the general world-situation, to teach a narrow minded nationalistic morality at home, and to extend the country's prestige abroad by military power—that is a line of action that no one loving the permanent welfare of his country at heart could ever take.

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Some will argue that emphasizing internationalism instead of nationalism would weaken the sentiments of loyalty and patriotism, and that by slackening military preparations the destiny of the country would be jeopardized. I do not say, however, that we ought to give up military preparations, but only that it is wrong to expand armaments and prepare for war for the gratification of one country's ambition, that is, to seize territory and expand one's own race. Neither do I contend that we must disregard our own country, but that, while maintaining their separate existence, all countries, relying on right and humanity, should co-operate in the administration of the world for the increase of human happiness. Therefore there is not the least necessity for each nation to do otherwise than to love its own country and respect its own ruler, as heretofore. The fear that the advocacy of the humanitarian idea that the whole human race is a brotherhood bound together in peaceful international relations, would give rise to dangerous thought and imperil the existence of the country, is groundless. To cling to nationalism and militarism without regard to the general world-situation, to teach a narrow-minded nationalistic morality at home, and to extend the country's prestige abroad by military power—that is a line of action that no one having the permanent welfare of his country at heart could ever take.

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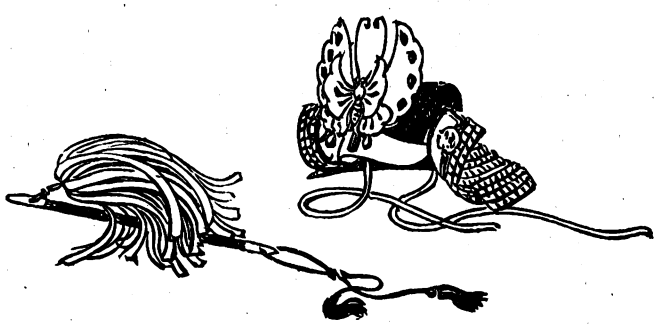

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

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